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THE NEGRO MIND REVEALED IN HIS LITERATURE

1. **In Poetry and Fiction.**
2. **In History and Biography.**
3. **In Discussion of Religious Themes.**
4. **In Discussion of Race Relations.**

INTRODUCTION

The large place that educated Negroes are filling in our national life is too little understood. Many people have no contact with the college men and women of the Negro race who are making valuable contributions to America. Among other things they have been writing many books, and pamphlets and issuing many periodicals. In these writings the Negro mind is revealed.

The short articles which follow give but a small glimpse into the great field of Negro literature.

NEGRO WRITERS

We wish to call attention to the fact that five articles in this issue of *The Womens Missionary Magazine* are written by Negroes.

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The Negro Mind Revealed in His Poetry

By Miss Carol B. Cotton, Bennett College for Women, Greensboro, N. C.

EASILY enough do class characteristics become attached to a people. Often these characteristics, believed by everyone to be true, are true only of a very small portion of the class. To the American Negro have been ascribed a rich racial heritage of rhythm and melody, and vocal chords even more instrument-like than those of other races. Poetry needs for real worth at least three things: a background full of emotions, a dramatic outlook on life, and a spirit close to the essential universality of sheer being. Early American Negroes, close to the bedrock of pain and the necessity for the relief have handed down, it may be, to their children's children a power poignant, of fertile imagery, of somber intensity.

Negro poetry falls historically into three groups. Phyllis Wheatley, writing during the pre-Revolutionary period, and considered by some critics the equal, if not the superior, of Ann Bradstreet, has for us a sentimental interest. The slave girl whose poems brought her recognition from influential persons both at home and in England; whose literary pretensions equal those of most of her American contemporaries, deserves a place in our hearts. Other Negro writers of the period and later, while not many in number fell rather short of the standard set by Phyllis Wheatley. Hers was perhaps the most commendable attempt toward what may be called the "art" period of slavery poetry. Aside from this, Negro poetry of the first period falls into what Kerlin calls the class of untaught melodies. These may be subdivided into two types: the spiritual, folk songs of religious and moral significance; and secular, richer and more varied, closer to reality than the "Mother Goose" of white children. Here fall the dance, love-making, play, nursery, and dramatic verses, and as a body of folk-verse they are unusually full of melody and rhythm. A large number of these verses still in existence argues for an amazing mass of them—providing proof, it may be, that the Negro *has* inherited essentially poetic traits. *Juba,* from the dance group, and *Chicken-in-the bread-tray* are still played by groups of Negro children alongside *Farmer in the Dell* and *Ring-around-the-rosy.* An enchanting bit:

> "Buck an' Berry in a stall,
> Buck, he try to eat it all
>
> Buck, he e't too much, you see,
> So he died wid choleree!"

is reminiscent of the old English folk songs which so clearly express—not art—but feeling. Of the spirituals little need be said save that they are soul searching records of broken hearts. Each had two meanings, a religious and an earthly. Each, like the Psalms, (to which Negro spirituals bear a striking resemblance) cries out to God in trouble—arising *de profundis.* No imprecations mar them, no cry of vengeance, Even more like the early Christian chanted prayers, these expressions of a hunted people relying on a new-found God have been called the melodious tears of those who shed them; likened to the golden vials of Biblical allusion,

"full of odors, which are the prayers of saints."

Paul Lawrence Dunbar, laborer, high school graduate, chronicler of Reconstruction life, liver of a life more intense and tragic in its beauty than that of the "Scotch songbird" is more like Burns in many ways than the general public recognizes. Each interpreted the lowly life of his people for the more fortunate classes. Each portrayed a depth of feeling and beauty of concept touched with genius. Each found the tragic difference between real and ideal— and each lives forever in his people's hearts. Dunbar's poems are of two distinct classes; the folk poem, written usually in dialect, and the more rare poem of universal appeal, transcending race and creed and color. His two chief qualities, pathos and humor, are said to be characteristic of the race during the period immediately following the Civil War. The transitions of Reconstruction are reflected; the helpless, rather humble testing of freedom; the ever sure emotional safety valves of laughter and tears. Here lie, according to Braithwaite, race temperament, but not a race soul. An occasional glimpse at soul . . . very, very rare, this, . . . is found in "We wear the mask" . . .

We wear the mask that grins and lies,
It hides our cheeks and shades our eyes—
This debt we pay to húman guile;
With torn and bleeding hearts, we smile,
And mouth with myriad subtleties.

Why should the world be over-wise
In counting all our tears and sighs?
Nay, let them only see us, while
We wear the mask.

We smile, but, oh great Christ, our cries
To thee from tortured souls arise.
We sing, but oh, the clay is vile
Beneath our feet, and long the mile,
But let the world dream otherwise,
We wear the mask!

Although some writers think that Dunbar ushered in a new school of writing, it is coming to be the more prevalent opinion that his was the final grand gesture of the first. During the next fifty years his imitators and those writers who began to glimpse wider possibilities wrote copiously. Dialect, so successfully used by Dunbar, was the dominant note. None of the great writers who followed him have surpassed Dunbar in this vein; few have equalled him; not one has thereby more nearly expressed Negro life. Of necessity, dialect is very limited. As a vehicle of expression it must devote itself only to a very narrow range. However, in this second period, few Negro authors attempted release from the inevitable mediocrity engendered by concentrated dialect until the publication of *Fifty Years*, by James Weldon Johnson, in 1913. Mr. Johnson does not limit himself to race, nor are his poems bounded by narrow views of life. His craftsmanship and broadly intellectual point of view are definitely away from the minor tones, and tend more toward vigor. With him begins the third and present era—the "present Renaissance". Verse racial, but using the background of race to show the universal note; in full command of the heritage of English poetry; with ever wider scope and more delicate poetic technic—this is the offering of the contemporary Negro.

Names familiar to most lovers of

modern verse belong here: Fenton Johnson, Joseph Cotter, Jr., William Stanley Braithwaite, Walter Everette Hawkins, Georgia Douglas Johnson, Ann Spencer,—and so on, to that climactic personage in present-day Negro poetry—Claude McKay. With "Spring in New Hampshire," published in 1920, Mr. McKay, by birth a Jamaican, introduced to America the influx of young writers whose success has come so little short of being phenomenal. Mr. McKay possesses distinction of idea and phrase, conceives the Negro from the artist's viewpoint, and his interpretation is —vision. Perhaps the most worthwhile bit from these points of view is the "Harlem Dancer"—portraying an insight, a penetration, rare and necessary:

Applauding youths laughed with young prostitutes
And watched her perfect, half-clothed body sway;
Her voice was like the sound of blended flutes
Blown by black players upon a picnic day.
She sang and danced on gracefully and calm
The light gauze hanging loose about her form;
To me she seemed a proudly swaying palm
Grown lovelier by passing through a storm.
Upon her swarthy neck black, shiny curls
Profusely fell; and tossing coins in praise,
The wineflushed, bold-eyed boys, and even the girls,
Devoured her with eager, passionate gaze:
But looking at her falsely smiling face,
I knew her self was not in that strange place.

Countee Cullen and Langston Hughes, young Negro writers not yet in their later twenties, are coming to be household friends in nearly every part of the country. Theirs is the double intent of self-expression and of race expression. Together, the two have for the discerning eye split wide a cross-section of the whole of Negro life in modern America; in all its banality, its beauty, its pathos, its grandeur, its humility, its humanness. Of Donald Jeffrey Hayes, "the poet of Englewood", less is popularly known. There is in his work remarkable promise and sincerity of artistic effort. Lyrical qualities he has, and delicacy, as exemplified in a short bit called "Night":

Night like purple flakes of snow
Falls with ease
Catching on the roofs of houses
In the tops of trees
Down upon the distant grass
And the distant flower.
It will drift into this room
In an hour.

Speaking generally, the modern trend in Negro poetry is much the same as that of any other type of poetry. The Frenchman does not think as he writes "Now, I'm writing French", nor is the Englishman so conscious of his nationality that he allows it to transcend all other emotions. Rather are they men, writing for men about the ideas and ideals of men. Thus that anomalous creature known as the "New Negro" thinks. And thus his thoughts are given to the world by Langston Hughes in one straightforward bit of verse which has that quality so prized of late, of saying much in a few, short, terse sentences:

"I, too, sing America.
I am the darker brother.
They send me to eat in the kitchen
When company comes.
But I laugh
And eat well
And grow strong.
Tomorrow,
I'll sit at the table
When company comes.

Nobody'll dare
Say to me
'Eat in the kitchen'
Then.
Besides,
They'll see how beautiful I am
And be ashamed.
I, too, am America."

And so, with a whimsical smile on his lips for the vagaries of human nature, with an age-old song of hope in his heart, with tolerance toward all and malice toward none, with all the human qualities of sorrow and joy, pain and anger, despair and exultation, the Negro faces his inquisitors, saying so that he who runs may hear: "I, too, am America."

There may be a few interested readers who would like a short bibliography. As there are some five hundred volumes—most of them tiny—written by and about Negro poets, I would suggest only the best, and of them just a handful. There are four anthologies which are considered fine. One is a compilation of Negro poems done by two southern white men about ten years ago. The other three are the works of Negroes, one of which came off the press just last year. This last work contains samples from all the modern Negro poets and pseudo poets, even including an eleven-year-old.

The four anthologies, with their publishers, follow:

1. The Book of American Negro Poetry, by James Weldon Johnson. Harcourt, Brace and Company.

2. Negro Poets and Their Poems, Robert Thomas Kerlin. Associated Publishers.

3. An Anthology of Verse by American Negroes, edited by Dr. Newman White of Duke University and Dr. W. C. Jackson of the North Carolina College for Women. Published by the Trinity College Press, Durham, N. C.

4. Caroling Dusk, an anthology edited by Countee Cullen. Harpers.

The Negro Mind Revealed in His Fiction

THE FIRE IN THE FLINT

By Walter White

Reviewed By Mrs. J. Kelly Giffen, Knoxville, Tenn.

"THE fire in the flint never shows until it is struck", so runs the old English proverb. But the fire is there. And in the world-wide clash of the races, the flint has been struck so many times that no one any longer doubts the existence of the fire.

In a book that bears rather a striking title, and with a realistic touch that grips his readers, Walter White portrays the inevitable result of the blow on the flint. The book is a real challenge to American manhood and womanhood. We should like to think of the pictures the author presents as the grossest exaggeration, but in the face of a great deal of corroborating evidence, we dare not attempt to refute the implied facts.

The story centers around the home of a small-town colored family in southern Georgia. The family consists of a widowed mother, two promising sons, and an attractive

daughter. Kenneth, the older son, has been educated for his chosen profession of medicine, not only in the best schools of America, but also in a university abroad. Having located in his home town, he dreams of himself as a famous surgeon and founder of a hospital for his own people. He assumes a "middle of the road" attitude on the race problem, amounting almost to indifference. The younger son, Bob, however, having observed many changes during the years of his brother's absence at school, chafes under conditions which to him grow more intolerable every day. The daughter, Mamie, a graduate of Atlanta University, is employed as a teacher at a salary of twelve dollars per month in the ramshackle little building which serves as the colored school of the town.

The story deals in a very practical way with the poignant labor problem of the South, showing the Negro's futile resistance to a domineering and dishonest landlord. Cheated out of the proceeds of his cotton crop, compelled to pay a grocery bill he does not owe, brought back by the sheriff and forced to pay a fine for a broken contract if he attempts such a foolhardy thing as moving to another location, and deprived of the right of franchise which might possibly afford him better legal protection, he finally gives up in despair, "with all the cards stacked against him."

It is this condition, brought forcibly to the attention of the young doctor, together with the implied accusation of cowardice and disloyalty to his people by the woman he loves, that brings him to accept the challenge of leadership for his race. Together they worked out a system for a cooperative and protective league for the farmers by which they could eventually be out of debt and own their own homes. In a speech made at the founding of this league he made use of the age-old appeal to the human race to be free: "Organized, you can strike a blow not only for yourselves, but for countless generations of colored children yet unborn. No race in all history has ever had its liberties handed to it on a silver platter."

One of the most dramatic scenes of the whole story shows the young surgeon summoned to the aid of the only white doctor of the town. A young white woman lay tragically ill in her father's home, with the family doctor frankly confessing his defeat, and suggesting, with some trepidation, the aid of the colored doctor. The father fairly screamed in his fury that he would rather see her dead, but mother love, brushing aside every obstacle, rising above all pride and prejudice, triumphed in this supreme test. It was a strange sight. Anywhere in America. In Georgia amazing beyond belief. A white woman patient. A white anaesthetist. A colored nurse. A colored surgeon. The older doctor leaned forward, hardly daring to breathe lest he interrupt the deft, sure touch of the surgeon. The minutes crept by on lagging feet. But all things must come to an end. The wound was bandaged . . . . and the patient lived.

Two more scenes which now threaten to translate themselves into tragedy, make the story complete. The younger brother, deciding to enter the legal profession in order to cope more successfully with the problems of his people, plans for the best preparation

possible. And as he packs for his journey to Cambridge, whistling cheerfully the while, he hears a cry from the room below. It sounds like Mamie's voice. He enters the room, and hears her story, between sobs, as she tells it to her mother. "I had been to Ewing's store—two white boys—they must have followed me—oh, why didn't they kill me? Oh, God, help me!" Filled with a blind and unreasoning fury, he flings himself from the house and metes out swift and terrible judgment. Twelve hours before they had been a happy family. Now his sister ruined, he a murderer twice over, fleeing for his life. Bloodhounds. But they would never take him alive! He felt in his pocket to see if his gun was still there. It was. He counted the cartridges. Seven for the mob. One—for— himself. Now, only one bullet left. It was hard to die just when life was so sweet. Goodbye, everybody, goodbye. . . . . The mob finding his dead body, riddled it with bullets. Back to the public square they dragged it. Mingled with smoke and flames rose their exulting cries, and white civilization had again been upheld and avenged.

Meanwhile, the lines were closing in around the young doctor, and a group of men laid a pitfall from which there was no escape. The father of the young woman upon whom he had operated, now his staunch friend, was absent in Atlanta seeking special protection for him from the Governor. A relapse suffered by the patient during her father's absence, with a midnight summons to her home, furnished his enemies with the necessary pretext for the completion of their cowardly work. As he leaves the house, dark forms crouched like tigers in the shadows of the shrubbery. Then a struggle in the darkness. Blows. A momentary hope of escape as he almost reaches his car. The sting of a bullet. A wounded limb. No hope now. . . .

The next morning in a home in the colored section of the town there sat a girl. Her eyes were dry. Her grief was too deep for tears. In her lap there lay a soft, white, lustrous mass. It looked like a wedding gown. A woman entered the room. Only a mother bereft of her first born could bear such marks of anguish. She put her arms around the younger woman tenderly. The relief of tears came. Hot, blinding tears ran down on the soft mass that now would never be used.

A brief paragraph in the morning paper closed the incident as far as the white population of the town was concerned. The heroic and successful effort of the doctor to save the life of a patient was interpreted as a criminal assault on an unprotected woman. It therefore became the duty of good citizens to burn him at the stake. His brother's death was also recorded as a deserved punishment for the murder of two young white men of good reputation, for which no possible motive could be assigned.

The fire that lay concealed in the flint now leaps into a devastating flame.

THERE IS CONFUSION

By Jessie Redmon Fauset

(Published by Boni and Liveright, 1924)

Reviewed by Mrs. Charles Cansler, Knoxville, Tenn.

JOANNA MARSHALL, a little brown girl, began life with the ambition to be great when she grew up. This served as a bond between Joanna and her father, Joel Marshall, who had been thwarted in his boyhood ambition by his father's death and the consequent burden of helping his widowed mother. However, Joel became a very efficient caterer, and, in time owned a very prosperous establishment in the down-town section of New York City. He and his wife were very happy with their four children—Sylvia, Philip, Alexander and Joanna, the heroine of the story. The two girls, Sylvia and Joanna, were totally unlike in disposition. Sylvia was complacent and rather well satisfied with life, while Joanna was ambitious and full of action. Her father's belief in her spurred her on. At an early age she began to show talent as a singer, and her training in voice and folk-dancing was begun.

At this time, Peter Bye entered Joanna's life. They first became interested in each other at school, being the only colored children in the class. Joanna was attracted to this boy with his alert mind, but was rather impatient as she noticed his carelessness and lack of ambition. Peter's father, Meriweather Bye, had died a few years before after a life of profligacy, leaving Peter nothing of material value. There were two things, however, he did leave him—a hatred for white people, and the idea that the world owed one a living.

The Bye family had lived in and around Philadelphia since the eighteenth century. The black Byes had been the slaves of the white Byes, well-to-do people, with vast fruit orchards near Byrn Mawr. As Peter's grandfather had expressed it, "the white Byes had hoisted themselves on the backs of the black Byes", and that same feeling of resentment was very strong in Peter Bye. Hence he felt that there was no need for a colored boy to try to do anything very wonderful, for there would be no recognition of his efforts.

On the other hand, Joanna Marshall was sure that colored people can do anything that other people can do. She kept before her the vision of herself singing to audiences all over the world, and the success she was to achieve in the years to come. Her teacher, a Frenchman, was enthusiastic over her progress, but neither he nor Joanna realized the struggle required to secure recognition for a colored girl on the American stage.

In the group of young people who often gathered at the Marshall home was Maggie Ellersley, a girl of poor and unknown family. Maggie had been introduced to the group by Sylvia Marshall, who was far more democratic than Joanna. Joanna always felt that Maggie's lack of "background" would forever keep her from being one of them. So, in her serious way, Joanna always treated Maggie with an air of aloofness and condescension. Maggie was industrious,

with a mind for making money, which was used to help her mother who was a hard working widow. Philip Marshall and Maggie soon became lovers, and looked forward to a future together. But when Joanna discovered this, she immediately sent a note to Maggie, asking her to give up all thought of marriage with Philip. It was many years before Philip knew of this note, so he was heartily surprised and disappointed to hear of Maggie's sudden elopement with Henderson Neal, a questionable man-about-town, and one of Mrs. Ellersley's roomers.

In the meantime, Joanna was so busy with lessons that she found little time for Peter. She felt the handicap of prejudice at every turn, but this furnished a still greater incentive to one of Joanna's nature, to struggle on. Peter had now decided to take up the study of medicine in Philadelphia, so that he and Joanna were to be separated except for brief vacation trips which Peter would make to New York. At the first Christmas vacation, they became engaged.

During Peter's first year in Philadelphia he secured work as pianist in an orchestra which played evenings for society functions. This aided him materially with his expenses in school, and soon he had enough engagements to keep him busy day and night. Peter, therefore decided to give up the study of medicine and to give full time to music. This disgusted Joanna, especially when he proposed to act as her accompanist on the concert tours which she planned soon. She returned the engagement ring after a quarrel, in which Joanna scolded Peter for his instability of purpose. The fact that Maggie Ellersley, now divorced and living in Philadelphia, had secured the orchestra job for Peter made this proposition all the more distasteful to Joanna.

After the broken engagement, Peter felt that he was entirely unworthy of Joanna, so, on his return to Philadelphia, he asked Maggie Ellersley to marry him, and was accepted. He did not love Maggie, nor did she love him. Her thoughts were still of Philip Marshall, but she thought a marriage with Peter would give her a feeling of security which she had never experienced before. As for Joanna, she never realized how much Peter really had meant to her until after she had sent him away. Yet she was steadfast in her determination not to marry a man who had so little ambition as Peter. She plunged deeper into her work in order to forget. There were concerts now which kept her traveling throughout the country.

On these travels Joanna frequently met her brother Philip, who was traveling in the interest of an organization which he had founded just after his graduation from Harvard. It was an organization which had for its purposes: the suppression of lynching and peonage, the restoration of the ballot, equal schools, and an equal share in civic rights. For publicity purposes there was a magazine, of which Philip was the editor.

Joanna, soon after the beginning of her concert tours, was given a chance to appear as "America", in the "Dance of the Nations", a new Broadway production. This was to be only an experiment, for the directors were doubtful as to the reception

which a colored girl would receive on the New York stage. Joanna, however, was a huge success, in spite of the many embarassments she suffered behind the scenes in her contact with the white artists. But she was happy, for she had succeeded.

In time, Peter, realizing that Joanna was the only woman he would ever love, asked a release from his engagement with Maggie Ellersley, and again took up his medical course. When the war came on, he had finished his course, so he rushed to the Des Moines Training Camp for Negro officers. He welcomed the call overseas, for he hoped to be killed in action, since he felt that Joanna no longer cared. On the boat enroute to France, Peter met for the first time one of the white Byes, an officer, and the fairest and squarest white man Peter had ever known.

During the trip across, young Meriweather Bye exacted a promise from Peter to some day visit his grandfather, old Meriweather Bye, the only other surviving member of the Bye family. By chance Peter was privileged to be with Meriweather in his last minutes on the battlefield in France, and although wounded himself, he covered with his coat this young white man whom he had grown to respect and to love.

Maggie Ellersley was one of the colored women sent to France for work at leave centers, and in this work met Philip, who had also answered the call over seas, and who had been hopelessly gassed. At last united, they still had a few months of happiness together before Philip's death.

On Peter's return from France he found Joanna still scoring successes in New York in "The Dance of The Nations." After their first meeting, they realized their love for each other, and they were married. Joanna preferred a home and happiness to a career on the stage, now that she and Peter were to share that home together. The next year a baby was born, named Meriweather Bye, for the Meriweather Bye who gave his life in France for his country.

Almost two years after Peter's and Joanna's marriage, Peter, true to his promise to young Meriweather Bye, visited old Meriweather Bye of Byrn Mawr. After Peter told him of his grandson's last words, the old man gathered the courage to acknowledge that Peter was a direct descendant of the wealthy Byes, the result of an intimacy between master and slave, years before.

Old Meriweather proposed to make Peter's son his heir—not, however, as an acknowledged blood relation before the world, but as a recipient of his philanthropy. Peter, in disgust, replied: "I do not want your gifts, nor does my son want them." Peter now realized that his ingratitude, his inability to adopt responsibility, and his irresoluteness had all come from the strain of white Bye blood, and now that he knew it, he felt better able to fight these qualities. So Peter and Joanna faced the future—with happiness ahead.

The Negro Mind Revealed in His Biography

By Prof. J. L. Cary, Knoxville College, Knoxville, Tenn.

THE one who writes on this subject will find himself confronted, at least, with two difficulties: that of selection and that of presentation. It is evident that, from so large a number of characteristics inherent in the leaders of the Negro race, it is no easy task to select the most outstanding that best represent the group to which the individuals belong. After that difficulty is overcome, the other, equal to the first, presents itself; presentation of the information satisfactorily with a view to the space allotted. Nevertheless a few of the many characteristics, found in the great Negroes, and common to the race, may not be without justification in a brief paper.

The following are the leading biographies of the colored race: *Life And Times Of Frederick Douglass, Up From Slavery* by Booker T. Washington, *Souls Of Black Folk* by W. E. B. DuBois, *The Autobiography of An Ex-Colored Man* by James Weldon Johnson, and books of sketches, such as *Unsung Heroes* by Mrs. Elizabeth Ross Haynes, *In Spite of Handicaps* by Ralph W. Bullock, and several others which time and space will not permit me to mention.

It is held today, and truthfully so, that if a Negro is anything at all, he is religious. This statement does not refer to his religious expressions. It refers to his faith in God. Seldom an atheist is found to exist among colored people. Even when he has no membership in the organized church and no expression by which his religious affinity may be know,—even then he has a deep abiding faith in God, a faith inherited out of the chaotic and dark past. In his *Life and Times,* Frederick Douglass says, "I consulted a good colored man named Chas. Lawson, and he told me to cast all my care upon God."* In another place he adds, "I always prayed that God would, of His great mercy, and in His own good time, deliver me from my bondage." Booker T. Washington says, "When persons ask me in these days how, in the midst of what sometimes seem hopelessly discouraging conditions, I can have such faith in the future of my race in this country, I remind them of the wilderness through which and out of which, a good Providence has already led us."** "If somewhere in this whirl and chaos of things there dwells Eternal Good, pitiful yet masterful, then anon in His good time America shall rend the Veil and the prisoned shall go free",* says Dr. DuBois. Faith in God, righteous and good, was the only support the Negroes had during those awful days of slavery, and was the only legacy, except a strong constitution, transmitted to succeeding generations. No one knows better than the Negro woman what it means to have faith in God; for faith in God and the reward of heaven were her sole support. Then, she had no protection; now, she does not have as much as she needs, not even as much as her male protector can or should give her. Browning wrote in his *Blot in The 'Scutcheon,* the simple,

tragic, and terrible end of many a young, beautiful Negro girl:

I was so young!
Beside, I loved him, Thorold—and I had
No mother; God forgot me: so I fell.

The question is frequently asked whether or not the Negro of the present time is as religious as his mother and father were. Or whether he is at all religious. The answer, though very much involved, is not a difficult one. The Negro of today is as much religious as his ancestors were, but he must have religious stimuli different from those of his predecessors. Mere forms and dogmas get little or no response from him. He demands a practical religion; he demands fruit meet for repentance. This present generation of Negroes is at the crisis of its religious life. It may and can be saved; it can be lost.

The history of Afro-Americans has been a history of struggle, tragedy, catastrophe. Before the Civil War, the race struggled to be individually free. Some bought their freedom, others ran to theirs; but there were a few, like Frederick Douglass, who could not content themselves with personal freedom, but attacked the very system of slavery itself. They had been told by their masters that God made black men slaves. Some of these black men could not understand how God, to be consistent with Himself, could do that. Douglass said, "I could not tell how anybody could know that God made black people to be slaves."** In a loud and terrible voice, God answered that question—a voice so loud and terrible that the whole earth heard and trembled. Having become men the colored race is seeking to become citizens—citizens of the United States. This citizenship is guaranteed by the Constitution. In its efforts to possess the promised land, the race has had various handicaps in the name of qualification: property qualification, educational qualification, and even grandfathers'-clause qualifications. In his *In Spite Of Handicaps,* Mr. R. W. Bullock, Boys Work Secretary, National Council Y. M. C. A., has sketched for Negro boys the lives of prominent Negroes who, in spite of handicaps, have reached places of honor among the famous people of the earth. Dr. DuBois has been misunderstood and misrepresented. When he wails from "within the Veil," in his *The Soul Of Black Folk,* he is not yearning for social intermingling with white people; he is voicing protest against artificial barriers erected against and handicaps placed upon, the progress of his people. With grim determination, with faith in a God of justice, and with confidence in humanity, regenerated by education and Christianity, black men will never cease fighting until victory is won and their final and greatest emancipation is become a reality.

Regenerated humanity! That sounds good on paper, but can it be found on the earth? Slavery had its Sumner, its Garrison, and its Wendell Phillips. The aftermath of slavery may profit by the example of slavery. The great leaders of the colored race, some of whom may seem impatient and, at times, denunciatory, have faith in the Anglo-Saxon. In the first place, they believe that the Anglo-Saxon is democratic. Long before

Columbus discovered America, the Anglo-Saxon was making kings tremble on their thrones. The Saxon has his Magna Charta, his Reform Bill, and his Declaration of Independence. He could have all these to his credit, and still enslave other and smaller groups of people. But the Saxon is a Christian. He knows the Golden Rule. If he will practice what he professes, the Saxon will acknowledge the brotherhood of man. To these characteristics of the white man Frederick Douglass and Booker T. Washington made appeal; to these DuBois, Mordecai Johnson, and all the rest are appealing—not appealing for unknown aliens, but for a people whose worth in civilian life the white race well knows and with whose valor on the battle field it is well acquainted.

Finally, the colored race has faith in itself—its possibilities and potentialities. "Neither institutions nor friends can make a race to stand unless it has strength in its own legs; there is no power in the world which can be relied upon to help the weak against the strong or the simple against the wise; races, like individuals, must stand or fall by their own merits. . . . ." "With few exceptions," said Booker T. Washington, "the Negro youth must work harder and must perform his tasks even better than a white youth in order to secure recognition. But out of the hard and unusual struggle through which he is compelled to pass, he gets a strength, a confidence, that one misses whose pathway is comparatively smooth by reason of birth and race."** Slavery is gone, and the old submissive, compromising Negro has gone with it. His likeness will never be seen again on this earth. His place is occupied by a new Negro who has in him combined the zeal of Douglass, the forethought of Booker T. Washington, and the genius of Du-Bois. He should be dealt with not according to what he ought to be, but according to what he is.

These, then, are the revelations of the Negro mind through his biography: First, faith in the God of love and justice; second, life of intense struggle against all forms of handicaps, everything that threatens his progress; third, faith in the principles of democracy and Christianity, professed by the Anglo-Saxon, and in the Anglo-Saxon himself; fourth, faith in the future, the possibilities, and power of his own race. May God, in His infinite wisdom, show us the way out, and may we be willing to follow His direction; else we shall never enter into His rest.

—*The Souls of Black Folks, p.263 (A. C. McClurg & Co., Chicago)
—**Life and Times, p.56.
—*Life and Times, p.582.
—**Up From Slavery, p.40.

A FEW BOOKS OF THE NEGRO RACE

Soul of Black Folk, By DuBois.

Up From Slavery, by Booker T. Washington.

Race Adjustment, by Kelly Miller.

The New Negro, by Locke.

There is Confusion, by Fauset.

Autobiography of an Ex-Colored Man, by Johnson.

Lyrics of Lowly Life, by Dunbar.

A Short History of the English Drama, by Benjamin Brawley.

Dark Water, by DuBois.

Continued on page 24.

The Negro Mind Revealed in Discussion of Religious Themes

By Rev. J. A. Cotton, D.D., Henderson, N. C.

THE Negro has not revealed his mind to any great extent on paper as to Religious themes. He has spoken in some cases, but has not written. So far as I know, even the educated Negro has written very little on Religious subjects. There have been a few sermons and pamphlets on certain books in the Bible. He has been too zealous to stop to write much.

There was an "old time" colored minister whose congregation had outgrown him in intelligence. He was not preaching as thoughtful sermons as they wanted. So they asked him to write his sermons hoping that he would put more thought in them and hence please the congregation. On the next Sabbath morning he came to his pulpit with the statement "I have thought about your request from de right side, from de left side, and from way up yonder and from way down yonder and have 'cluded dat my sermons am too hot for paper." The Negro's religious fervor is too hot for paper.

There are reasons why he has not expressed himself on paper, beside the heat. He was forbidden from expressing himself for many, many years. Back in the dark days of slavery, all Negro preachers were carefully guarded to see that they did not preach or teach any thing contrary to slavery. Negro preachers were silenced when they were heralding the coming of a new day for the race. Their doctrine had to be that of the white man. In fact, in developing the English Colonies, little care was taken of the spiritual needs of the slaves. There was an unwritten law that a Christian should not be held as a slave, hence many did not want to make Christians of their slaves. As late as 1705 there were some white people in South Carolina who objected to admitting slaves to the communion, on the ground that there were doubts as to whether the Negro should go to heaven. There were masters who would not allow their slaves to attend religious services. Others were whipped by "patrols" for attending upon these services. In 1833 Alabama made it unlawful for slaves or free Negroes to preach unless before five respectable white slave holders. This condition led to two things—First it led some Negro preachers to think as much about freeing their bodies from slavery as freeing their souls from sin. They often breathed the spirit of the following:

"Oh, freedom! Freedom over me!
Before I'd be a slave,
I'd be buried in my grave
And go home to my Lord and be free."

He felt in many cases that the war of the states was a religious war. Many known to be pious gladly donned the uniform and some ministers of the Gospel abandoned their churches to secure men to fight for the cause.

In the second place it led to secret meetings when the slaves would hold their meetings, "way down in the swamp" where the patrols would not

find them. While there they would express their sentiment by song when hiding from their master. It is no wonder that they would sing: "In the valley, On my knees, With my burden and my Savior. O Lord way down yonder by myself, And I couldn't hear nobody pray."

With this forbidden worship they were endangering their lives so then they would sing: "Steal away to Jesus, steal away home, I ain't got long to stay here. Tomb-stones are bursting, poor sinners stand a trembling. The trumpet sounds it in my soul. I ain't got long to stay here." This suggests that the Negro has revealed his mind largely, on religious matters by means of the Spirituals. The Spirituals are really the songs of the Negro.

Some one said "Let me write the songs of a nation and I care not who makes its laws." The Negro was so oppressed by the cruel American slavery that he was forced to pour out his soul in the richest song. The Spirituals not only reveal his soul, but they are the Negro's greatest contribution to American literature. These poor enslaved people never walking in the full day of opportunity of religious truth, communed with God in the night of their oppression and wrong, and it is marvelous how wonderfully He reveals Himself to them. Greater than Homeric plays, greater than Scotch ballads are these old songs of the slaves, as they burst forth from their hearts when crushed under the weight of their burdens.

The American Missionary Association, an organization which has done a splendid work among the Negroes, when writing of this work in 1878, said; "The Freedmen are neither heathen nor infidels. They believe in Christ . . . . but their zeal is without knowledge. They have churches and ministers, but both ministers and people are ignorant. Their great need, therefore, is Christian knowledge". It seems that in some way that lack of knowledge was made up by an intuitive grasp of religious truth. The Negro is fundamentally orthodox. These great religious truths burst forth from his heart spontaneously as shown in the Spirituals. There are many of other races who find it hard to accept the doctrine of the "Blood covenant," but it does not disturb the colored man at all. He says in song:

"Got the witness, got the witness,
O, the blood done signed my name,
Going to heaven, going to heaven,
O, the blood done signed my name."

The Negro sensed a remarkable change in his life on being converted:

"I looked at my hands, my hands looked new,
De angel in de heaven done changed my name.
I looked at my feet and my feet was too.
De angel in de heaven done changed my name."

Doubts did not remain in the mind of the Negro long, however discouraging the situation, as is shown by the following:

"Sometimes I get discouraged,
And think my work in vain:
But den de Holy Spirit
Revives my soul again."

"I been in de storm a long time,
But I ain't tired yet."

The Negro possesses a knowledge

of how slow the human family makes advancement in Divine Grace:

"Keep inching along, keep inching along,
Jesus will come by-and-by:
Keep inching along like the poor inch worm,
Jesus will come by-and-by."

No doubts about the future, with its punishments and rewards:

"Whar you runnin' sinner?
Whar you runnin' I say?
De fire will overtake you
In dat great judgment day."

"My Lord what a mourning,
What a mourning,
When de stars begin to fall:
You'll hear de sinner mourn,
When de stars begin to fall."

In his own mind he is assured of complete victory over death, so he sang:

"Swing low, sweet chariot
Coming for to carry me home."

When husband was separated from his wife and a child sold into slavery for its natural life, separated from father and mother—a thing worse than a thousand deaths—he still sang:

"Oh, nobody knows de trouble I see,
Nobody knows but Jesus:
Nobody knows de trouble I see,
Glory, hallelu".

This gave evidence of their faith in Christ, their belief in His divine knowledge. There were some uneducated ministers, with natural ability and eloquence who were powerful and influential with certain classes of people. They gave the Bible a complete literal interpretation. Perhaps the most noted of this class was Rev. John Jasper, a Baptist preacher of Richmond, Va. He attracted almost nation-wide attention by his famous sermon on "De earth am flat and the sun do move." White and colored people flocked from miles about Richmond to hear this eloquent preacher. Some may be for curiosity, others were no doubt seriously impressed.

The mind of the Negro as revealed years ago seemed to be that salvation was preached as a mere refuge from final punishment. The conservative element for many years looked upon the participation of churches in certain sorts of social welfare work as compromising with the Devil. But there has been a great change during the last two generations. The educated ministers are now preaching a whole Gospel Truth, that Christianity means not only saving souls, but saving lives for service, and developing in the human race the highest and best there is in man.

"Oh black slave singers, gone, forgot, unfamed,
You—you alone, of all the long, long line
Of those who've sung untaught, unknown, unnamed,
Have stretched out upward, seeking the divine.

* * * *

You sang far better than you knew; the songs
That for your listeners' hungry hearts sufficed
Still live,—but more than this to you belongs:
You sang a race from wood and stone to Christ."

—James Weldon Johnson.

The White World as Seen by the American Negro

By George E. Haynes, Ph.D., New York, Secretary Commission on the Church and Race Relations of the Federal Council of Churches.

Dr. Haynes kindly sent us this article which had been printed in pamphlet form, for this issue of **The Womens Missionary Magazine.**

AMERICA has a number of national and racial groups that give color to her culture. The Negro group has been playing an important part in this drama of democracy. Frequently they do not reveal their inner selves to their white neighbors. In many periods of American history they did not dare do so openly and frankly, and today, in some localities, they must do or appear to be as their white neighbors wish and not as they desire. Negroes usually wish to please; not to offend. Often they listen with comprehension to their white questioner and respond in such manner as they think he wishes, while they hide the real promptings of their own hearts. We shall here attempt to set down some of the inner attitudes of the American Negro, not as a personal opinion, but as impressions and observations.

A percentage of Negro people has been so "Anglo-Saxonized," through American experience and education, that they move and think and have their being in the whirling world of American culture with its dominant note of commerce, finance and industry. As this element of the Negro group has become inoculated with the white man's philosophy of life, they have necessarily lost some of the dominant *motifs* of Negro life and character. By contrast, fortunately, there is no distinct aristocracy among Negroes based either upon birth or bank account. The group is democratic with an increasingly strong leadership in its schools, its churches and its press. The latter has achieved its place of the fourth estate under very difficult conditions.

The Negro regards his personal relations with his fellows as more important than any ties established by property relations. For example, if a Negro worker likes his "boss" and is happy with his fellow workmen there is a stronger bond to hold him than a full time-card or a fat pay envelope. Perhaps no other people in European or American history would have remained behind on plantations and taken care of helpless wives and children of masters who were away fighting to retain them in bondage; few would have remained to provide for the support of those same helpless families when the master did not return from the battlefield. This conduct did not arise from cowardice or lack of appreciation of liberty but sprang from the spirit of loyalty and from the capacity of the Negro so to love his friends that he lives out his life for them.

During the first fifty years after Emancipation the freedmen and their children were fortunate in that their education was provided by missionary schools organized and taught by Christian missionaries from most of the principal Protestant denominations. These teachers practiced the unusual art of plain living, high thinking, and exalted loving. Through them thousands of the Negro people felt directly the touch of the great humanitarian and religious emotions

that surge through sections of American life. Out of this contact with Christian teachers there arose a band of unselfish racial leaders whose personality has often charmed those who have torn asunder the veil of dissimulation and prejudice and have seen them face to face.

Along with the school grew the Church. Some of these churches are independent bodies that have had the friendly counsel and financial support of white fellow-churchmen. Others have had increasingly less contact with white Christians. Some have been retained as integral parts of the parent organizations and while often in separate congregations have had fellowship in central counsels and the general organization. The friendly touch and the sympathetic ideal of brotherhood though sometimes tenuous has been maintained.

There has been, however, another group of contacts between white and Negro people in America probably involving more phases of their common life than the relationship of teacher and student or that of fellow-churchmen. Such relations, too, have involved millions of the masses of the white people who have never assimilated the liberalizing culture of the white world and millions of the Negro people who have never known the touch of the white missionary teacher or of the liberal churchman. These contacts are those of landowner and poverty-stricken, ignorant tenant frequently exploited; of the industrial employer prospecting principally for profits with little time or inclination to look beneath the swarthy exterior of the "hands" that handle the logs and timbers at his saw-mill or the cotton bales at his warehouse and compress, the pick and shovel on the public work or the brick and mortar in building the city sky-scraper. A state-wide conference of Negroes of Georgia in 1923 cited low wages of farm labor, bad housing conditions in cities and rural districts, and bad working conditions on plantations of absentee owners among the principal reasons for the Negro exodus from that state. A similar conference of Negro leaders in Mississippi, and later a delegation before the legislature of the same State, cited low wages, bad housing, unfair distribution of public funds for schools and other institutions and insecurity of Negro life as producing similar results in migration.

There are white salesmen in the stores; or, in the streets and by-ways of the Negro neighborhoods, they peddle their wares of all descriptions to be paid for on the instalment plan. So often does the Negro's part in these transactions prove unpleasant and unprofitable that he views with misgivings, as a Greek bearing gifts, any white person who comes to his door. Then, too, there are contacts with the many representatives of the law from the policeman on the beat to the judge on the bench and, like the disfavored generally, the Negro gets short shift. A community or a state in the South may be in commotion over some political question and the voters are called upon to decide; either tacitly or openly, as in a school election in an Oklahoma city recently, Negroes are not expected or allowed to vote. In Northern cities to which they are moving by hundreds of thousands many respectable families have had their homes bombed, their lives

threatened or their peace otherwise disturbed when seeking to occupy houses with modern conveniences in blocks where fire, police, sanitation and other city facilities are provided.

In the majority of these contacts the Negro experiences little or none of that kindly consideration and brotherly spirit which actuates the benevolent-minded white man. In later years, as more than three fourths of the Negroes have learned to read, they see in the newspapers more information about the lynching-bee than about the colporteurs of Bibles; they read and feel more about segregation and about the determination of their white brethren to set them off as a thing apart than about brotherhood and good will.

Negroes are learning of and watching the efforts put forward to Americanize the foreigner. Not that they know any more about what Americanization means than other Americans, but they hear a great deal about making the alien a citizen and teaching him to exercise the rights and assume the responsibilities of citizenship. On the other hand, Negroes perceive that they themselves are not naturalized but natural-born Americans since the time of the Pilgrim Fathers. They have borne all the responsibilities of taxation and war service since they joined Colonial armies to fight against the injustice of taxation without representation. Yet, with the exception of the home missionary societies and a few philanthropists, nobody seems to them to have concerned himself about citizenship rights of Negroes. They have even found many white Americans extending every possible effort to block the feeble efforts the Negroes themselves put forth to enjoy the rights and preform the duties to which they have an inalienable claim. They recall such facts as the necessity for them to carry a nation-wide agitation to induce their own Government to give their educated young men who were ready to volunteer during the World War the chance to train and be commissioned as officers for Negro troops.

Many Negroes point out the exclusion from our histories of the facts and achievements of Negroes in America. They say that Negroes have played conspicuous parts in every war from the days of the Revolution to the World War; that they have probably contributed more to American music than any other group; that the American cotton industry was built upon their labor; that some of the best American literature either directly or indirectly was their creation; that they have made substantial contributions to American science and invention; and yet the histories, if they mention Negroes at all, usually treat only of their degradation as slaves, their crimes, their weaknesses or their alleged incapacity.

There is also apprehension and skepticism of the Negro about the ability of the white man generally to accord other groups a participation in the common life without domination or paternal condescension. Even uneducated Negroes, with that power of penetration for which they are noted, have such misgivings. An old colored woman in an Alabama country village listened with a quizzical countenance as another colored woman of educa-

tion was explaining the advantages of the victory of the Allies. When her informant had concluded she replied, with a shrug of her shoulders, "Well, chile, there ain't much difference between one set of white masters and t'other." The same sentiment is often expressed in more elegant terms by Negroes whose hair is not tinged with gray and who have had the advantages of education and travel.

One of the striking developments of the last ten years has been increasing growth and strength of the independent Negro church denominations. In a discussion with one of the leaders of one of these churches recently with the view of getting his cooperation for some joint activity, he said: "They don't want us; if we go in there will be many of them who will show us by their action if not their words that they do not. If we cannot enjoy our association with them we can enjoy it among ourselves." To no small degree Negroes regard it true that white people have insisted upon segregation of the Negro groups and other racial groups on the grounds that they are fundamentally different.

The foregoing brief recital of the Negro's present attitude may make clear the idea that there is today a "new Negro," growing in racial consciousness, in citizenship consciousness and in consciousness of personal and group values. He is increasingly critical of the white world about him. He is seeking more and more to find a firm foundation within himself and within his own group life upon which to built. Whenever he becomes articulate he tries to lead the white world to understand that he wishes to stand on his own feet and work out his destiny with his own hands in a democratic world where each man may do his own thinking and many speak for himself.

During the last decade an increasing number of white Americans have perceived this rising tide of racial reaction to the hard and unjust conditions that have faced Negro Americans. Many of these white people have been actuated by humanitarian motives, many by religious motives, some by high motives of allegiance to ideals of political democracy, and not a few have gradually perceived that the economic, social and spiritual progress of other Americans is linked with the opportunity of the Negro citizen of the community to share fully in the common life.

Leaders of both races have become awakened to the broad, deep chasm of separation which the erosion of prejudice, proscription and misunderstanding has made between the two races, as the relation of master and man and mistress and maid disappeared during the past generation. The new friendly relations upon the basis of man to man and woman to woman grow up slowly and often only in isolated situations. To meet this condition a few interracially-minded men and women of both races scattered here and there in churches and schools and occasionally in the busy market of business have set themselves to the task of changing the character of the contacts of everyday life between the millions of these two races. They have recognized and undertaken to remove many of the discriminations and injustices under which the Negro as an American citizen labors. To do this is doubtless a large order, because the Negro has

been developing an aloofness and particularly because the crust of public opinion has discounted the capacities of Negroes, has shut them off from many opportunities of achievement and has used their limited achievements under the restrictions as proof of their lack of capacity to achieve.

The surprising thing, however, has been the remarkable success that has attended this "Interracial Movement" pioneered by a few real statesmen. It has penetrated the public school systems in the South and converted communities and states to the idea of public support for Negro education, following the lines and results of the pioneer work of mission schools which demonstrated the capacities of Negro children to measure up to all the tests of modern American education. In fact, much of the best in content and method of modern American education was first invented and first tried in Negro mission schools. It has penetrated the Church and religious organizations and today church denominations and these religious organizations are striving to give Negro members full participation in their rights, benefits and responsibilities. It is slowly penetrating industry as white workers and colored workers awake to their mutual interests and as white employers see the adaptable utility of Negro workers.

This movement has now focused itself in the Commission on Interracial Cooperation, with headquarters in Atlanta, Ga., and the Commission on the Church and Race Relations of the Federal Council as two agencies definitely formed to promote the ideal of applied brotherhood in these varied relations between the two races.

PROGRESS IN RACE RELATIONS

We hear a great deal of interracial friction. Wide observation convinces me, however, that there is a great deal more trouble within each race than there is between them. For the most part the two races in the South are living side by side in harmony and friendship, and the Negro is making rapid progress in education and the attainment of opportunity and justice. We may congratulate ourselves on the great gains that are being made in interracial good will and cooperation. The best people of the South are determined that the Negro shall be dealt with fairly. Ten years ago I had no expectation of such improvement. In God's providence we have a great chance here in the South to demonstrate to the world that different races can live alongside in mutual friendship and helpfulness.

—Dr. Robert R. Moton.

BOOKS BY NEGRO WRITERS IN CONGRESSIONAL LIBRARY

In preparing for this study we wrote to the Congressional Library of Washington to ascertain the number of books written by Negroes in the Library and received the following reply:

The late Mr. Daniel Murray who had been connected with the Library service for upwards of fifty-two years was an enthusiastic collector of books by colored authors. He died December 31, 1925, and bequeathed the collection to the Library of Congress. It consists of one thousand, five hundred and fifty-nine volumes and pamphlets. The collection has never been classified but it may be said to cover the entire field of the arts and sciences, although fiction, poetry, drama, memoirs, and technical studies predominate.

Respectfully submitted,
O. N. Roberts,
Superintendent of Reading Room.

WHAT THE NEGRO THINKS

Just as we had all our material collected for this special number we received an announcement of a new book *What the Negro Thinks* by Dr. Robert R. Moton. Of this book Mr. R. B. Eleazer of Atlanta, Georgia, says:

It is a truism, I think, to say that no other person in America is so well fitted to interpret to the white world the mind of Negroes as Dr. Robert R. Moton, the able successor of Booker T. Washington, principal of Tuskegee Institute. Possessing great common sense, sympathetic insight, native courtesy, rare tact, and a saving sense of humor, he combines in an extraordinary way the best of the Negro of earlier days with the ambition, the enterprise, the independence, the frankness, the culture, and the ability of the new.

In his new book, *What the Negro Thinks,* Dr. Moton speaks to white America in a perfectly frank and straight-forward manner, just as he does on the platform. Setting forth objectively and fairly the best and the worst elements in the Negro's present status, he gives the white man a rare opportunity to look directly into the mind of the Negro and see exactly what is going on there. *What the Negro Thinks* ought to be universally read because of its straightforward treatment of many conditions that need corrective attention, and at the same time because of its extraordinary fairness and fine appreciation of many hopeful interracial conditions and trends. Though out only a few weeks, it is said to have attained already an extra-ordinary sale.

Continued from pae 15.

The Story of the Great War, by Braithwaite.

Book of American Negro Poetry, by Johnson.

Mind of the Negro as Reflected during the Crisis 1800-1860, by Carter G. Woodson.

The Uncalled, by Paul L. Dunbar.

Religious Folk Songs of the Negro, by Nathaniel Dett.

Copper Sun, by Cullen.

Homespun Heroines, by Hallie Q. Brown.

THE INDIAN A NATIONAL ASSET

The Contributions of the "First Americans" to our National Life

By Miss Margaret H. Moorehead, Xenia, Ohio.

THERE is no book covering all the contributions of the American Indian to our national life. This would be a most interesting theme for some one to develop at length, for, from before the time of the young Pocahontas, first Christian convert in Virginia, and who twice rescued from death Captain John Smith the hero and historian of early Virginia, on down through the years, many Indians have had a noteworthy share in contributing to different phases of our national life.

They welcomed the Puritans and Pilgrims to America and befriended them; they helped the colonists in their wars and they protected and aided Roger Williams in his exile. Sacagawea has few, if any equals among white women for her bravery and heroism. Enduring dangers and privations, she guided Lewis and Clark to the Pacific Ocean. Sarah Winnemucca saved white people in the time of the Modoc war in the north-west in the early seventies. She became interpreter to government officials, and served General O. O. Howard as scout in the Bannock war, when no Indian man would penetrate the country occupied by the hostiles. She later lectured in the East and wrote a book on the wrongs of her tribe. Indian women have been known to be chiefs of tribes in several instances, because of their bravery and ability in leadership.

Many men illustrate the innate capacity and moral strength of the race. Dr. Charles Eastman's great-grandfather's (Chief Cloud Man) village occupied the present site of Minneapolis. Leopold Pokagon sold in 1833 to the United States one million acres of land at three cents an acre, and on that land Chicago was built. It is interesting to note that his son Simon mastered the English language as no fullblooded Indian ever did. General Ely S. Parker, Seneca full blood, was a friend of General Grant. He received his commission as Captain in the United States army from President Lincoln; was made a member of Grant's staff, with the rank of colonel. Grant made him a brigadier-general, and when he became President, appointed him Commissioner of Indian Affairs. He later became superintendent and architect of police stations in New York City. Instances of achievements in the past could be multiplied. Some examples of modern Indians who are contributing to our national life, will be given later.

FOOD PRODUCTS

Few races have furnished as much in the way of food products as the Indian. Some of his major products which he originated are: corn, the potato, tomato, the world's famous medicine quinine, the cocoa bean, peanut, several varieties of squashes, and maple sugar. Other food supplies

and medicines furnished by the Indian are: buckwheat, pumpkin, many of the melons and other fruits, lima beans and string beans, tapioca, sisal and pitca hemp, many spices, sarsaparilla, aloes, ipecacuanha, calisaya, arnica, cocaine, vanilla, gutta-percha, rubber, turkeys, llamas, alpaca, and many other things.

The Europeans gave us wheat and the Asiatics rice, northern Caucasians barley and oats, but no half dozen races furnished as much in the way of food products as the Indian. Of manufactured articles there are practically none, yet the Indians originated the snow-shoe and the light canoe, both of which are used generally throughout the world.

ART

They are noted for their weaving, pottery and basketry. Their blanket weaving, bead work and pottery have long been admired and copied. The Indian weaver shows marvelous ability in the creation of form, color, stitch and design.

An interesting study is now being made concerning the part Indian women of the different tribes have played in originating designs for pottery. Many of the pottery designs heretofore were to please the white man. Now there is a return to the original Indian design, and the ceramic *motifs* used by the different tribes are being revived.

One of the outstanding Indians, Rev. Henry Roe Cloud, wrote a few years ago, "Shall not these contributions of race antiquity, distinctive arts and handicrafts, music and folklore, so colorful with nature, exquisitely beautiful, and a pride to any nation, help to make America what she should be? The task of conserving what is distinctive in aboriginal American life is one which should engage the interest of every thinking citizen." "He is an artist by instinct, responsive to every form of beauty in natural objects." Their varied pieces of work show real artistic feeling. We can help him make a good thing better without interfering with his art. The Navajo silversmiths should be encouraged to preserve and expand it. The Indian children showing the keenest aesthetic sense should be singled out and specially trained for keeping their native arts alive.

Artists, musicians, poets and writers have received their inspiration from the Indian. The Indian has figured extensively in American art. W. Langdon Kihn has many portraits of North American Indians. Among the Indians themselves, but one or two artists could be found and nothing concerning their work, with the exception of one of the two illustrations for Mrs. De Huff's "Taytay's Tales," American Indian folk tales, Otis Polelonema and Fred Kabotie. The latter's work has been exhibited in New York and has had appreciation.

POETRY

A writer and lecturer on Indian life and literature, Lew Sarett, derives the chief inspiration for his poems from the American aborigines. The native expression is seldom articulate, but he comes close to the beat of Indian music in his poems. Mr. Sarett thinks that "no race has ever established a contact with nature more spiritual or more vital than the American Indian." His happiest inspiration has come from the Indian,

and his Chippewa poems are perhaps the most authentic interpretation of aboriginal feeling and rhythms that we have had as yet from any poet. A number of other writers have also received their inspiration from the Indian; Frank Gordon, Constance Skinner, Alice Corbin, Mary Austin, Frank Cushing. Natalie Burlin has direct Navajo translations. We have a precious heritage of primitive poetry.

MUSIC

Strictly speaking, the music of the American Indian has played little part in the development of our art music, and it is only rather recently that research on the subject of Indian music has been made. Civilization is driving him to accept the ways of the white man and his music is disappearing. However, enough has been saved to give some conception of what the Indian sang, how he sang it and what instruments he used. The music of any people is more than their melodies. It preserves many beliefs and customs that would otherwise be lost. "The words of Indian songs are the poetry of the race. We hear only the sound of Indian singing, but the Indians hear and enjoy the delicacy and imagery of the words." All forms of American art have been and will be influenced by these primitive sources of beauty.

Of American composers who have been thus influenced, Edward MacDowell stands rightfully at the head of the list. His "Indian Suite" was one of the first American compositions for the orchestra. Charles Wakefield Cadman secured phonographic records of songs and flute pieces from the Omaha Indians. He has written an Indian opera in three acts and four Indian songs. Thurlow Lieurance spent twenty years in research work among Indians recording their songs. Coleridge Taylor's "Hiawatha" is at least suggestive of Indian music. Lawrence Gilman, Arthur Farwell, Campbell Tipton, Harvey Loomis, Edgar Stillman Kelley have also produced compositions based on the folklore of the Indian.

OUTSTANDING CHARACTERS

During the past two centuries and from 1870 to the present, the Indian race has produced more outstanding characters than the negro, and yet the negro has always greatly outnumbered the Indian. However, the Indians have not produced a Booker T. Washington, though it is possible for them to do so. They need a national character, some strong able Indian to champion the cause of his people in a large sense. Dr. Charles Eastman in one of his books discusses this question and says there are many reasons for not producing such a leader.

The Indian has traits to commend: physically well endowed, capable of enduring suffering, excelling in the hunt, brave, resourceful; his brain capacity ranking high when trained; "his integrity, fidelity to treaty pact, his dignity, hospitality and religious aspirations"—all these have won for him confidence and esteem.

A general once said that the noblest man of any race or people he had ever known in his long life was Chief Ouray of the Southern Utes, and General Albert Pike said the same of John Jumper, a Seminole and Rolly McKintosh a Creek. Such tributes could be multiplied. One of the bright-

est women of modern times was Bright Eyes, (Susette La Flesche), who with her brother and Standing Bear, visited many cities in the United States making appeals in behalf of her race.

Chief Manitowog came from Washington State to New York and was converted by reading a Bible given him when beginning a prison sentence. His letter to the American Bible Society sending a contribution, is a vivid example of the power of the Gospel. The Blackfeet Indian Chief Two-Guns-Whitecalf, whose profile is on the U. S. mint "buffalo nickel", united with the M. E. church at Browning, Mont. in 1923. The Indian makes a stalwart and devout type of Christian when converted.

In 1922, Miss Ruth Muskrat, a Cherokee Indian but not a full blood, was one of the speakers at the World Conference of Christian Students in China. Recognizing the great sufferings her people had endured at the hands of the white man, she nevertheless emphasized the fact that the white people had brought them their best possession, the Christian religion. The list of self-sacrificing, devoted, heroic men who brought this greatest gift to the Red Men is a notable one, and one of them said that after twenty years of service he was asked if he thought missionary effort for the Indian paid and replied, "I believe nothing pays better."

During the World War, fifteen thousand Indians volunteered in service to the United States, (fifteen per cent of the entire Indian poulation), and several hundred Indian young women served as war nurses . These were all volunteers, acquitting themselves most creditably—truly a worthy contribution to our nation.

The list of Indians who have achieved is a long one. They have entered every known professional career: medicine, law, ministry, education, sciences, politics, art, literature, higher business management. Many of the leading men have married into excellent families and are prominent. "We want the best in two races and civilizations in exchange for what we have lost." One of the earliest doctors was Dr. Susan La Flesche Picotte. She was the sister of Bright Eyes and Francis La Flesche. Another Indian doctor (not full blood) was some years ago President of the City Club of Chicago and active in civic reform. Indian nurses are highly commended by physicians. Dr. Carlos Montezuma, full-blood Apache, is a physician in Chicago. Dr. Charles Eastman is a physician and lecturer, as well as a writer of several books. In several Middle Western cities are successful doctors and dentists. Some lawyers have won local distinction. There are Congressmen, a Registrar of the Treasury, Jabe E. Parker; two Superintendents of schools; archaeologists, of whom Arthur C. Parker is the archaeologist for New York State. Francis La Flesche, of the Smithsonian Institution, has collaborated with Miss Alice Fletcher in an ethnological work and has written a story of life in an Indian School.

There are many able and devoted men in the ministry. Rev. Frank Wright, evangelist and singer; Rev. Sherman Coolidge, one of the best known, Rev. Charles Smith Cook was one of the most accomplished. Rev.

Henry Roe Cloud is a dominant figure. A minister and educator, he has done much constructive work for his people.

Zitkalasa, now Mrs. Bonney, has written Indian legends, stories, and an Indian opera. The five civilized nations of Oklahoma can show many writers and journalists. Of the musicians, a baritone, Os-Ke-non-ton was called in the *New York Times* early in 1928, the "Caruso of his race."

Fifteen years ago a great friend and defender of the Indians wrote in his "American Indian," "There is no reason why many Indians should not occupy high positions and become distinguished citizens." And so they have. Our Vice-President has a little Indian blood, and so has Senator Robert L. Owens.

BOOKS SUGGESTED FOR FURTHER STUDY

"Century of Dishonor", Helen Hunt Jackson.

"The Indian Dispossessed," Seth K. Humphrey.

"The Indian and His Problem," Hon. Francis E. Leupp.

"My Friend the Indian," Hon. James McLaughlin.

"The American Indian," Dr. Clark Wissler.

"The American Indian," Prof. W. K. Moorehead.

Handbook of American Indian.

"Songs of Ancient America."

"The Indian's Book," Natalie Curtis.

"Indian Story and Song from North America," Alice C. Fletcher.

"Indian Blankets and their Makers", George Wharton James.

Dr. Charles Eastman's books.

The Indian Church in Various Places

By Mrs. J. French Kerr, Indian Secretary, Connellsville, Pa.

WALLA PRESBYTERY, IDAHO

THERE are over five hundred Christian Indians in the Nez Perces Churches. Six churches are supplied with native pastors and led and governed by native sessions.

Presbytery and going to Presbytery are much talked about among these Indians. In Miss Kate C. McBeth's book she tells of her care and anxiety about their clothing that the Indians would be presentable before the presbytery. The first ordained minister was hard to fit, and not at all particular about the looks of a garment, if it were loose enough. On the eve of a meeting of presbytery a box arrived in the mission house from a missionary society in the East. There was a coat just right for Robert Williams, the minister, and Miss McBeth charged Robert to keep it carefully for presbytery—the one he had would do for home service. A family came into Kamiah community, a mother with her three boys. One of the boys with long hair, paint and blanket, soon followed the Christians to church, but was too timid to go in, and stood around listening to the sermon from the outside; later he slipped into a seat near the door. The Spirit fastened the truth which he heard from Robert's lips so that he was

anxious to hear more about the new way, and his conversion soon followed. His long hair was cut, the paint was washed off, his blanket laid aside. He was dressed in the precious presbytery coat and was led to Miss McBeth. When Miss McBeth could speak to Robert alone, she said; "Oh, Robert! Why did you give away your presbytery coat? You know I am anxious to have you respectably clad among the white ministers." He replied, "Miss McBeth he is a Christian now, and wants to begin to study with you; he could not come in a blanket and had no coat. I had two coats, and the Bible says, 'Let him that hath two coats impart to him that hath none.' "

The Walla Walla Presbytery has met in Nez Perces Churches and the members have been entertained in Nez Perces homes.

YANKTON RESERVATION, SOUTH DAKOTA

The Shank-ton-wan Presbyterian Church, Yankton Reservation was built in memory of "a brother to the Sioux" and paid for entirely by funds raised by the Indians themselves as a memorial to the veteran missionary John P. Williamson.

The Yanktons are ministered to by the Episcopalians, Presbyterians and Roman Catholics. The last have two churches, while the Episcopalians have three and the Presbyterians four. The fine church buildings (especially at Greenwood) the native leadership, the practice of stewardship, the native missionary societies and the extension work which has been carried on from this center to other Sioux reservations, all bear testimony to what can be done.

RAINY MOUNTAIN, OKLAHOMA

The Baptist Church, Rainy Mountain was dedicated in 1921. The entire cost of the building, with the exception of five hundred dollars contributed by the American Baptist Home Mission Society, was borne by the Indians.

Dr. Linquist in "The Red Man" says, "One great field of united interdenominational effort is that of the Government Schools where sometimes young people from as many as seventy tribes have gathered together representing denominationally the agencies at work in their homes. Government officials gladly receive workers from the Young Men's Christian Association and Young Women's Christian Association with their simple Christian teachings, applicable to every day life. They offer to the young people an opportunity of self-expression and work of friendship with students of this and other nations, and a program of training in leadership which they are eager to put into practice as they return to their reservations."

SAC AND FOX INDIANS

The First United Presbyterian Church was organized at Tama, Iowa in 1909 and meetings were held in the commodious parsonage. Recently a new Church building has been dedicated, the first church to be erected among these people. Two services are held on every Sabbath. Rev. R. G. Smith is the pastor.

SIMNASHO, OREGON

A Church and Community House are both in use at Simnasho in charge of Rev. W. A. Matthews. Sabbath School and Church services are held

every Sabbath and the Community house used, and very much enjoyed, for social gatherings.

WARM SPRING, OREGON

Here a church is fully organized with native elders, Sabbath School, Church Service, Young People's Meeting held on every Sabbath, with an average attendance of one hundred in the Sabbath School, and a Chapel at Seekseequa about nine miles from Warm Spring. Dr. R. H. Barr is pastor of both churches.

These are just a few of the 597 church organizations among the Indians. This figure is taken from a report furnished to the Home Mission Council, 1922. Educational missions are included.

The older Indians are beginning to understand, and are growing more willing to give to the young people a chance in the general church work with an opportunity to have organizations of their own.

Work of Indian Evangelists

By Rev. W. A. Matthews, Simnasho, Oregon.

THE Christians among no race of people on earth perhaps are more concerned about the evangelizing of their own people than are the Indians. Especially is this true of the Indian evangelists, men who have been ordained by the different denominations to preach the Gospel to their own people.

These ministers, many of them, give some time each year to evangelistic work. They sometimes go to several different reservations during the year, taking with them a number of the Christian laymen and women from their own reservation. Each series of meetings lasts a week or ten days. Services are held morning, noon and night, day after day. Not only is the gospel preached but much personal work is done. Every member of the party is usually an indefatigable worker, and every one of them has also a wonderful testimony to give concerning the saving power of the Son of God and what He means to them. They bear testimony to these things over and over. It is said of an old Nez Perce Indian evangelist that at one time in his life he was ambitious to become a chief. The day came when he lacked only one of having enough scalps to win for him the coveted position. But that last scalp was never taken because in the meantime he yielded himself to the influence of the Holy Spirit and became a child of the King. He had been a brave and zealous warrior, and after his conversion he used to say: "You know when we used to fight our enemies we neither ate, slept nor rested until we had conquered them. Can't we do as much for our Lord?"

And so sometimes in their zeal they prolong the evening meeting until well past midnight. Song after song is sung in the native tongue. Exhortation follows exhortation. Invitation after invitation is given.

These evangelists know their own race as few white men do. They understand their old prejudices, their old superstitions, their old customs, and the sins of their old heathenism.

They know too that Christ is the only solution for all of these things, and they strive hard to present His claims. Sometimes they meet with bitter opposition because they speak so plainly and because they so forcibly condemn many things all too dear to the pagan Indian heart.

The work of these evangelists compares favorably with the work done by evangelists of other races, everything considered. The Indian is hard to reach with the Gospel of Christ, so the number won at any time is not large. All who make a confession of Christ do not hold out, a common experience among all races. Yet the zeal of the evangelist is not abated nor his faith diminished. He does the work, leaving the results in God's hands.

In the Oregon Country

By Rev. R. H. Barr, Ph.D., Warmspring, Ore.

SINCE receiving the subject assigned me I have spoken to different well informed government employees and asked them what they thought of the Oregon Indian. For reply I received a laugh and "It is a question whether he is an asset."

And that after a century of government dealing with the Indian!

The reader is doubtless more or less familiar with some of the severe criticism of the Indian Bureau's dealing with the Indian as published recently in certain reliable magazines. Need we be surprised at this? Before the U. S. Senate Committee on Indian Affairs in Washington, D. C., Jan. 10, 1928, Hon. Clyde Kelly stated "I believe the Indians would be better off today if 25 years ago they had been told by the government of the United States 'You are now given all the rights of citizenship, we are going to divide the tribal funds and we are going to throw you out to sink or swim. You must make a place in this community for yourselves.' We should protect the old and infirm and the incompetent until they die, but the generation coming up should have been given a chance to become self-supporting citizens." To this many well informed people will say "Amen!"

But Assistant Indian Commissioner, Mr. E. B. Meritt, in reply made the amazing statement that "If the Indians were not protected by the Federal Government, within 90 days 90% of the Indians of the United States would not have any property."

Mr. Kelly made the following withering reply, "Could there be any more damning comment on a system that for generations has been trying to develop these Indians, that, coming to this good year 1928, it has been able to progress only so that these Indians would be paupers within 90 days if they were turned loose?"

A writer in *The Native American*, May 18, 1929, says "Where the Indian has personal wealth more than a mere living he will need to be protected by some power or authority higher than himself or such will soon be his no more."

In view of such facts it is difficult not to draw the conclusion that the

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Indian has not been given a fair chance to become much of a national asset. Who has been the Indian's guardian and instructor? The white man. Time and again have missionaries on this and other reservations complained and protested against the way the Indian was treated. Often both his rights and crimes were ignored. As an illustration of the latter we state the following fact: A certain young man has been a moral menace to our community for years. Our new Agency Superintendent decided he would make an example of him by having him punished by the lawful authorities. The Superintendent preferred three grave charges against the young man to the Federal Court. But the judge absolutely refused to have anything to do with the case. Then the charges were presented to the District Judge who said the young man could be sent to the penetentiary for his crimes. But when the judge brought the charges before the grand jury that august body quibbled all afternoon over prosecuting the culprit saying that "to do so will *cost the County something.*" When the accused young man was brought before the judge he confessed he was guilty of the charge of not supporting his wife and child. He was sentenced to work 90 days on the highway. The two most serious charges were entirely ignored. All this occurred "In the Oregon Country." Does the reader think such treatment will help make the Indian a national asset?

It is well known that much of the land on the Indian reservations is poor and rocky. A business man said to me he would not like to be tied down on 160 acres of the greater part of our Warm Spring reservation. He doubted whether he could make a living.

Many Indians are strong able-bodied people, and therefore able to work. In the southwestern part of our country Mexicans have come in by the thousands and are the laborers of that region. In our section of the country the Indian is in demand to gather fruit, potatoes, etc. In many places crops could hardly be gathered without the Indians. They are good trappers, fishers and workers in canning factories. Hence the Indian is an asset. And when properly trained he can do as well as the white man. Anthropologists tell us the "Indian brain, by all measured features is the equal of the Caucasian."

During the World War thousands of Indians did their part nobly. The wealthy loaned their money to the Government and able bodied young men fought side by side with white regiments with honor and distinction.

Many Indians have the idea that Congress and the reorganized Indian Bureau are going to do great things for them. May wisdom be used in adopting plans which will make of the Indian a much better asset than he has been thus far!

It has been truthfully said "Better sustenance and bodily comforts together with proper schooling, will provide the foundation for the Indian becoming a better asset, but the change must be *growth*, taking great time if it is to be sturdy like the oak."

This year 40 young Indians completed the 12th grade at the Chemawa Indian Boarding School. Four of

these were young men from Warm Spring. Two of these are members of our church. Another young man, and also one of our members, graduated at another high school.

We most heartily endorse the words of the writer, already referred to in *The Native American*—"The Indian will become an asset or a liability, as we cultivate or fail to cultivate his body, mind and soul with a view to fitting him for an honorable place in our social and economic structure."

Sufficient evidence has been produced on this reservation, and as much on other reservations, that the Gospel of Jesus Christ changes the Indian from his natural liability to a very useful national asset.

THE CHANGING INDIAN

Gone are the great camps with the circling white tepees of our Indians of the old days! Gone the thud of the ponies' racing feet! Gone, in the main, the vivid colors of the Indian garments! Gone the weird cadences of Indian chants, beginning on a high note, and falling by unusual intervals to the throb on the lowest final note, and gone with these many another thing just as innocent—precious to them and dear to us also. Not the message of the blessed Gospel has torn these things away from Indian life. Rather has it been economic pressure. No longer can the great tepee poles be had for their graceful and hygienic prairie abodes. Bungalows, and occasionally bathrooms, are replacing tepees, tents, and running streams. Ponies cannot compete with Fords. Calico at a few cents a yard displaces the beauty of white buckskin at $5.00 a pound, and almost unobtainable at that. The chant and the tomtom do not thrill the Indian youth who plays skilfully in the school band, or sings among others in the church choir.

But what takes the place of these elements of another type of life as they slip backward away from us? Are they lost? No, but treasured in memory and in history, and some day to be transmitted to us by gifted Indians in memorials of art and song.

In place of incantations of medicine men, and of cruel and childish forms of worship, and licentious rites in secret places, there are advancing now Indian youths, well-taught, and Bible-trained, proclaiming a pure Gospel in both their native and acquired tongues. Instead of intertribal battles are the clean competitions of the rostrum and fields of sport.

—Mary E. Roe,
In *Missionary Monthly*.

Mrs. George Sands

A Tribute by Mrs. J. B. Hill

Read at the Memorial Service, W. G. M. S. Convention, Philadelphia.

MRS. GEORGE SANDS

SINCE the program for this Memorial Service was prepared, the name of another of our "tried and true" workers has been placed on the roll of "crowned" ones, Mrs. George Sands. After a life fruitful with efficient service, God laid her aside for a little while, and then on June 3, called her to the "home not made with hands eternal in the heavens."

She early gave herself to the Master's service, and many and varied were the positions in which she was called upon to serve, and in the performance of the duties required she gave unstintedly of her time and strength.

She was interested in the work of the W. G. M. S. from its organization, and served as the honored president of its 14th Annual Convention, held in Erie, in 1896.

Chosen as a member of the Women's Board, she was one of its members until compelled by multiplicity of duties to withdraw.

In Monongahela Presbyterial she was recognized as a most dependable worker, was at one time its President, and was frequently placed on important committees, where the work assigned to her was always well done.

She was also closely identified with the work of the United Presbyterian Women's Association, serving for years as a member of the Orphans' Home Board, and since the opening of Columbia Hospital in 1889 on its Board of Managers, and for more than twenty years was its capable president.

Our pioneer missionary to Abyssinia, Dr. Thomas A. Lambie, was a member of her Sabbath School class and the Junior Missionary Society of which she was superintendent and claims to have gotten his first inspiration for foreign service from her.

Hers was a busy life in the Master's service, doing with her might whatever her hands found to do, and she will be greatly missed in the various lines of work in which she was called to serve.

Her life is our inspiration and example, and her home-going is a call to more earnest and devoted service.

MRS. GEORGE SANDS

In the early afternoon of June 3, 1929, Mrs. George Sands, the faithful and beloved president of Columbia Hospital Board for more than twenty years, entered her eternal Home. It was peculiarly fitting that the life that had given of itself so devotedly to Columbia should end its earthly course in the hospital that had always been such a vital part of her thought.

Mrs. Sands was chosen a member of the first hospital board in 1889, one of twelve consecrated women appointed to superintend the affairs of this institution. From the beginning she took a very active part in its direction and management. She was chosen secretary of the Board and later, in 1904, its president. Her onerous duties were accepted in a sacrificial spirit as unto the Lord, and painstakingly and unstintedly she gave of her outstanding talents and her time to the ever multiplying problems of hospital administration, counting it high privilege to thus minister in the name of the Great Physician Whose she was and Whom she ever served.

She has entered into the joy of her Lord and rests from her abundant labors. To her devotedly attached husband, to her daughter and her son, the sisters and the circle of those especially bereaved, we offer our heartfelt sympathy.

—Committee of Columbia Hospital Board.

THE BUILDER

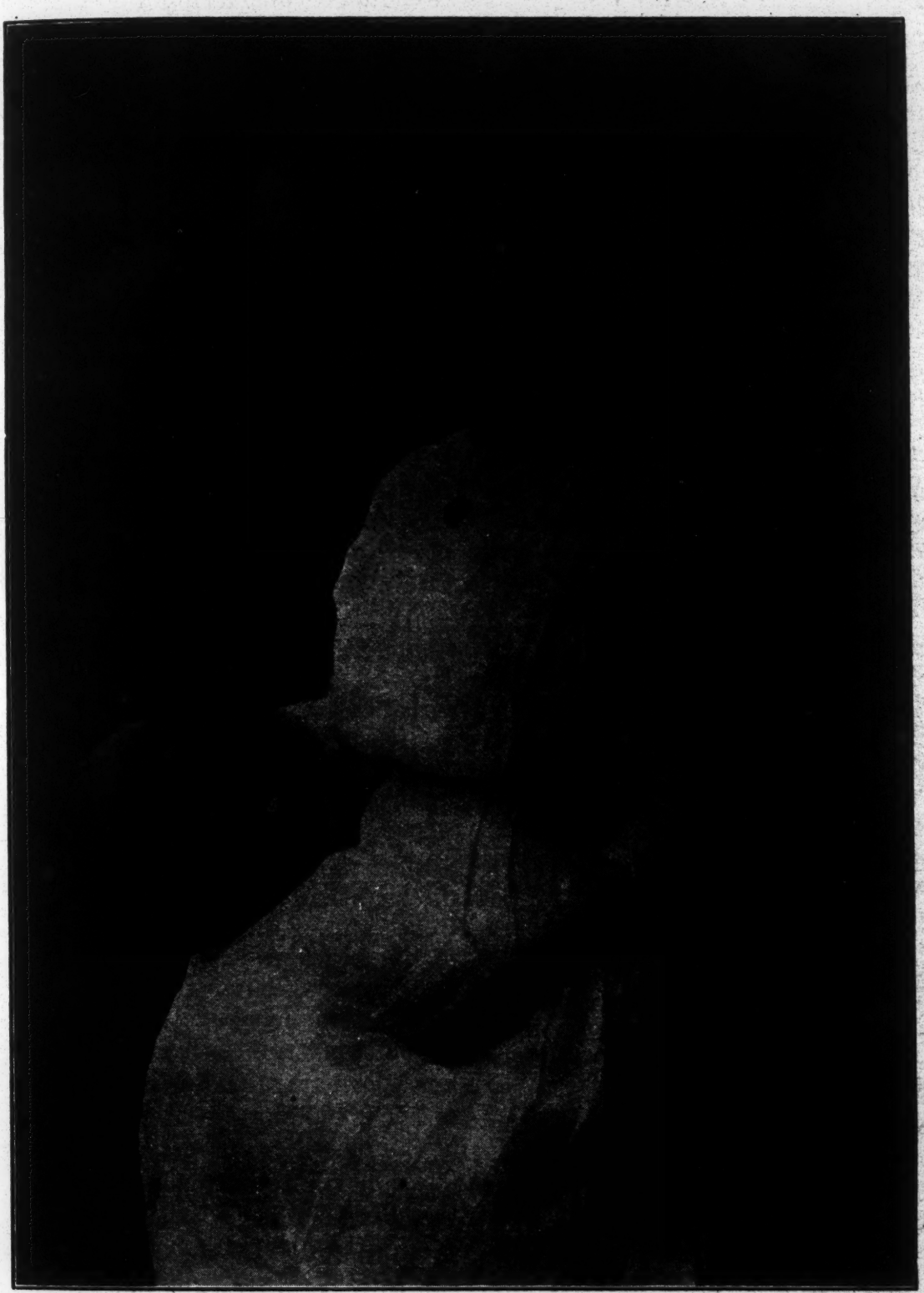
A living? No, for that I do not plan,
Rather, a life, the centuries to span.
Like some cathedral, rich in wondrous grace,
Cheering a drab and unattractive place.
So would I build my life that it may be
Deserving of such immortality.
As some skilled architect perfects his plan,
And each part of his work does fully scan,
And as some craftsman, master of his art,
Selects with care and deftly fits each part;
So would I wisely plan and build my life,
Able to stand erect amid earth's strife,
Akin unto the Man of Galilee,
Worthy to share his immortality.

—Porter C. Knudson,
In Woman's Home Missions.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.



MISS EMMA DEAN ANDERSON HONORED

In the King's Birthday Honor List, which has just appeared, is the name of Miss Emma Dean Anderson. We rejoice with our dear Miss Anderson and I am sure all of our Magazine readers join in congratulating her in anticipation of receiving the Kaiser-i-Hind Medal of Honor.

She is the third in the Mission to receive this honor, Miss Mary J. Campbell being the first, Dr. D. R. Gordon the second.

SUMMER SCHOOLS IN THE PUNJAB

PASRUR

The combined Pasrur and Badomali Summer School was a sort of a reunion, as all the Pastors, Teachers and Workers of both Districts were called together for ten days of fellowship in Bible Study and refreshing through sermons.

We wish to report that we had some really new features this year which all felt had much to do with the success of the school. The Children's department was never so well organized and cared for as this year.

Miss Fleming had plans carefully made before the children arrived and even the wire netting enclosure ready, in the shadiest spot, into which with the help of Miss Stauffer and Betty they succeeded in corralling over sixty lively tots ranging in age from ten days old to ten or twelve years.

Miss Stauffer and Betty took charge of the infants during the Mothers' Bible study period. This along with the fact that we had our own Memsahiba to teach them made the mothers unanimous in declaring this to be the best season of this sort they had ever enjoyed. They were enthusiastic and showed the fruits of their reviving by passing the whole time in such frightfully crowded quarters without a single quarrel to be settled. Miss Artman taught the older girls and young wives and Miss Beatty the unread women.

A delightful drama was staged by the children and listened to by a fine audience which included most of our city of Christians.

A young Indian Doctor gave us two lantern slide lectures on diseases. Two Bible Picture slide lectures were given. As the book used was Romans our men dramatized it and it was very well done considering the shortness of time for preparation. A little Bible Study Book by Harrison furnished the most practical and helpful outline for the study of Romans that I have ever yet found.

Rev. Walker Gordon from Jhelum was the preacher for the first part of the school then Padri Barket Masih and Dr. McConnellee. There was present that fine spirit of sympathy and cooperation which was the dominant note of Synod. We have a wonderful lot of Indian brothers and sisters.

Walker uses what can be called the project method in his talks. Most of them were illustrated with some sort of exhibit. It made old things new to all of us.

All of us here are thankful for this Summer School. The shortness of the Harvest Vacation made it almost impossible for us to have the two districts separate. It was also very difficult to get help this year with so many Missionaries away.

I have just in these days been around most of the schools of the two districts and more than ever I hate to see any of them shut down. Most of our teachers are Normal Trained and in a couple more years we would not need to have and will not have a single untrained teacher and will have normal trained men to turn over to the neighbors. All these schools of ours need is for us to cash in on the opportunity afforded in the village of every one of such schools.

I think we should consider very carefully before cutting out our Summer Bible Schools. They are a great clearing house and get together feature where we get down to dealing with God and ourselves as at no other time.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

CAUSES FOR THANKSGIVING

By Miss Anna B. Criswell, Assiut, Egypt

As I look back over another year's work at the Pressly Memorial Institute there come to mind many causes for thanksgiving. We have been spared from the epidemics of "flu" and dengue which have been so prevalent in Egypt. The dengue is spread largely by mosquitoes, and it did not reach Assiut until the end of the overflow season when the great pest of the mosquitoes had considerably diminished. This fact saved us from the disease.

The girls have taken an unusual interest in the religious activities of the school this year. We have never had better Christian Endeavor meetings. The girls' voluntary prayer meeting among the boarders began the new year by observing a week of prayer. They followed the subjects used throughout all the churches.

The Sabbath afternoon meetings conducted by the Volunteer Band have been very encouraging. About 300 women and children hear the Gospel story. We were driven out of one meeting last spring by zealous Moslems, but we now have another meeting not far distant and are made very welcome. At the prison all the women prisoners, both Christian and Moslem, are allowed to attend. The new warden has been very kind and went with us himself to call the women to the meeting.

We have also been pleased by having some of the girls offer themselves as teachers. Three of the class of 1928 and also four other girls from lower classes are teaching this year. One of the graduates wanted to be a Bible woman but her family wouldn't allow her.

Perhaps the greatest cause for thanksgiving is that our school was not closed because of the deficit in funds from the home church. We are running on $500 less appropriation than we had two years ago, but the attendance and tuition fees have increased and all our needs have been met. Of the whole budget, which is just under $30,000, eighty-five per cent must be secured from tuition and boarding fees. God has been good to us, and our testimony is that which was expressed by one of the boarders last week. She said that she and her sister had been troubled about where to go for the holidays. The mother is poor and didn't have enough to keep them, but assured them that God would provide for them. The girls both prayed over the matter and then one continued to pray while the older sister wrote to an uncle asking what they should do. By return of post came a letter saying that they should both come and spend the vacation with him. With a smiling face Lily concluded by saying, "We *know* God answers prayer."

CHRISTIAN ENDEAVOR AND TEMPERANCE WORK AT THE PRESSLY MEMORIAL INSTITUTE

By Mary L. Thompson

There is such a wealth of interest in the school that one is puzzled to know which details to choose in writing this note about the year's work. I have chosen to write of two of the organizations in which the girls can give expression to ideals for service. They are the Christian Endeavor Societies and the Temperance Society. Neither one is new in the life of the school, but some recent changes in organization give them new interest.

Under the enthusiastic leadership of Miss Cleona Chetister of Toledo, Ohio, the girls have been taking greater interest in the weekly prayer meetings of the Christian Endeavor. More and more they are taking responsibility in the preparation of programs and are relying less on the teacher in charge. The society is divided into three groups, Junior,

Intermediate and Senior and in these are included all the girls above the Second Year Primary. The Volunteer Band is one of the outlets for service.

Until this fall the temperance work has been under the direction of a committee of the Christian Endeavor. But it seemed well this year to effect a separate organization. About eighty girls attended the first meeting at which officers were elected. A committee is now at work canvassing the school for new members. A recent visit from Miss Agnes Slack, honorary secretary of the World's W. C. T. U., has stimulated a new interest in the temperance cause. The tireless efforts of Mrs. Hoyman have provided us new books in Arabic for the systematic course in temperance which is a part of our new program. The rapidly spreading use of harmful drugs and the deeply rooted custom of drinking at wedding celebrations make it imperative that we be alert to the task of developing public opinion against these two evils.

The all-day prayer service on February 15th furnishes a heartening illustration of the way in which the religious teaching of the girls is taking effect in their lives. In Assiut it was arranged that the different institutions should be responsible for a definite period in the morning so that prayer would be continuous throughout those hours. All the older girls in the school joined with the teachers in united prayer from 8:30 to 9:30. Miss Criswell ably directed our thoughts on the topics for prayer. It was cause for rejoicing that the girls took an active and earnest part in the prayer service. May their faith and earnestness deepen as they grow older.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

AN ABYSSINIAN FUNERAL

By Mrs. V. F. Dougherty, Gorei, Abyssinia.

Soon after coming to Gorei, I went calling on a few native people, among them the mother of one of the boys who was then working for the mission. It was my first visit to a native home here, though I had been in a few homes in Khartoum and Doleib Hill. I was impressed with the darkness and the barrenness of the one small round room. Of course the floor was of dirt and a small fire was burning in the center of the room. At one side there was a young girl grinding corn on the stones. The house was cluttered up with many *gumboes,* some very large ones and many smaller ones. These *gumboes* are used to hold *tej,* an alcohol beverage made with leaves and honey, the ground corn that must ferment before the bread is made, etc. A sheep was tied at one side of the room and many chickens were pecking around. At the farthest and darkest corner lay an old woman, with only a sheepskin for a covering. She was sick and kept coughing and spitting on the floor. She was the grandmother of the mission boy.

Soon after this visit, news came that the old woman was dead and that there were no friends to bury her. Our own mission boys were asked to dig the grave and carry the body to the church.

This was my first funeral in Abyssinia, so I took a bouquet of flowers. We had beautiful pink tea roses at the time and I took a large bouquet of these.

The body rested on a carrier made of two long poles with a few cross pieces. Over the body was a piece of new muslin. Women and men were sitting around on the grass in the hot sun. The body was also on the ground outside the church.

This seemed no place for roses, but as I had brought some I placed them near the body on the ground. Soon afterwards a priest came out to read from the large wooden-back, hand written Bible, and stepped on the roses. Of course the thorns gave him pain as his feet were bare. He read for a long, long time from the Bible in a language no one could understand. All the time he was reading a number of priests in the distance were chanting. After an hour or so had passed another priest came out with an incense burner and swung it over the body. Then the two priests read the Bible at the same time, very fast, shaking the incense burner now and then. After a while another priest came and they began to chant. We were sitting there in the hot sun at this service for at least three hours.

At times I was tempted to return home but I thought this would look disrespectful so I managed to sit through it all.

As I sat there listening to his reading that no one could understand, looking at the incense burner and hearing the chanting of the priests, I contrasted this funeral with a Christian funeral at home. There was no word of comfort to the bereaved daughter and friends, no hope of a reunion in a better land, nothing said that would help lift the sadness from bereaved hearts.

At last the long service was ended and we started to the burying ground. Two men carried the body, resting the long poles on their shoulders. The daughter and friends followed lamenting loudly and beating themselves. There was no particular burying ground, and the grave had been dug in a path that led down the mountain. A very shallow grave it was, and the body was put in, while the men held up their *shammoes* around the grave. After the dirt had been replaced, rocks were placed all over the grave and the little groups returned to their dark cheerless huts, to exist until their turn came to follow the one who had just gone.

The next day I had over twenty women at my house for a Bible lesson. I taught them the words of Jesus as given in the fourteenth chapter of John. What I taught these women that day about everlasting life through Jesus our Savior, is what all people here need to be taught.

Last night I was awakened by cries and lamentations, for someone had lost a loved one. At the same time I heard the regular beating of the drums at the church. I could not but think that the funeral services at the church later would be as empty of comfort and teaching as the beating of the drums.

SUDAN

Mrs. D. S. Oyler, Editor

NOTICEABLE CHANGES

By Mrs. D. S. Oyler, Sterling, Kansas.

One day a young man called on us. He was a graduate of Gordon College, and seemed like an unusually energetic young man. We talked on various subjects, and he showed that he tried to keep up on current events, not only in the Sudan, but also throughout the world.

When we told him of various changes that we had seen made in the Sudan during our years of service, he said that he knew life was different because his father had often told him about some of his experiences during the Dervish days, and when the Mahdi came.

In the days before the Mahdi came this young man's father was chief clerk at Kodok, a military station about fifty miles below Doleib Hill. At that time the Shulla country was ruled, if so it can be called, by the Egyptian government from Kodok.

This military post was well-located in that it is near Fashoda, where the Shulla king has his headquarters. It is also badly located because it is near many swamps, and as a health resort it leaves much to be desired.

The young man's grandfather heard that the Mahdi was coming to El-Obeid, another military station out in the desert, five or six hundred miles from Khartum. He sent word to his son, and the son applied to Gordon Pasha for permission to leave his post. He thought Gordon could intervene, and get his release from the Egyptian government. Gordon was a Britisher, but he was trying to help the Egyptian government in their control of the Sudan, and in stamping out slavery. He did this at their request. Gordon advised all the officers to remain at their post of duty, and not be afraid because help would come.

He was a great man, and could rightly expect that his countrymen would come to his relief. His promises of help for the faithful ones could not be kept. As he looked day after day to the north, from his palace in Khartoum, no columns of British soldiers appeared to bring joy and comfort to his heroic heart. It was his lot to hold out longer than men could rightfully be expected to hold out, and withstand the strain of a siege. And in the end he went gallantly to his death, fighting for an alien people of a different color, but giving his life in an effort to clear the Sudan of the terrible slave trade, which had brought so much of sorrow and suffering to the unfortunate people who dwelt along the Nile.

This young man's father heard later on that the Mahdi was going to Khartoum, so he sent word to his brothers to get provisions and camels ready for a trip to Cairo. In this way he hoped they would escape from the wrath of the Mahdi.

Two days after the arrival of this letter in Khartoum, the Mahdi came. The uncles were ordered to leave home and join the Mahdi's soldiers. They went out to face the unknown, and not one of them returned. The mystery of the Sudan swallowed them, and they were gone.

One day the Dervishes rushed into the house of another family of the young man's relatives. They found one of the women carrying her baby. They shot her, without pity or mercy. The mother of the stricken woman rushed to her, and was able to get her to a bed. But the poor, unfortunate woman was denied the privilege of expiring on a bed, and even before she breathed her last breath she was dragged out of the house and cast into a well. Her little baby was thrown into the air by these fiends, and as it came to the earth it was caught on the point of their swords, and was slashed to pieces.

Such horrors were not unusual in the Sudan, in those dark days. All the women were ordered to go from Khartoum, Khartoum North, and the other near-by villages, to Omdurman, where people from all over the Sudan were herded together. The supply of food was insufficient. The people were in a starving condition. The Mahdi gave orders that food was to be issued to them, but it was insufficient. He had also given orders against celibacy. People were required to get married. Those who could not find partners had life companions wished on them.

About the time that this order against celibacy went forth, this young man's father arrived from Kodok. He sought out the young lady to whom he had been engaged, and they were married secretly. A priest came, and performed the ceremony.

The family was reduced to poverty, and for years they had scarcely enough to keep them from starvation. After peace was restored, the family went to their village in Egypt, and by means of the witness of their neighbor who had escaped at the beginning of the Mahdi's trouble, all their land was restored to them.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE ANNUAL CONVENTION OF THE W. G. M. S.

Reluctantly we turned our footsteps away from Philadelphia. Five wonderful days we spent together in beautiful fellowship.

Mrs. Hopping was a gracious and efficient President. If any delegates had had pessimistic thoughts about future leaders, these must have been dispelled when they saw the capable, consecrated young women who served as First Vice President and Second Vice President—Mrs. Earl Miller and Mrs. S. B. Copeland.

The Secretary, Miss Robertson was busy during all sessions of the Convention. At night after all other weary women were asleep, Miss Robertson and her typist were preparing the Minutes for the Annual Report. Every day after the Minutes were read, Miss Robertson passed them to the Editor, who in turn sent them to the publishers. Thus we were enabled to issue the Magazine the first week in July. We wish to thank Miss Robertson for this sacrificial labor of love.

Philadelphia women, under the leadership of Mrs. George Patterson, were wonderful hostesses. They thought of everything that would minister to our comfort and pleasure. With cheerfulness and efficiency they produced the various pageants on the program.

There are some outstanding impressions as we look back on the convention. There was a spirit of deep reverence as we listened to the Call to Separation, to Fellowship, to Vision, to Compassion, to Triumph. There was good news from every field in which we are laboring; there was a spirit of rejoicing that no work had been given up; there was glad thanksgiving because of an increase in the Thank-Offering.

A little more than one-third of the women of the United Presbyterian Church have been maintaining a great work during the past forty-six years. The past year our receipts from all sources were $570,654. As we pondered over these things we thought of how much more might be accomplished if the other two thirds could be enlisted.

Many of our fine women and young women are spending their energies on things of lesser importance. As we came away from the convention there was in our hearts a great desire to interest these women so that they will put "first things first" in their lives, and a deep longing for their help and cooperation in the missionary work committed to the women of the United Presbyterian Church.

* * *

The following letter received by the President of the Women's Board will be of interest to all our readers:

My dear Mrs. Sands:—

"The Womens Missionary Magazine", July 1929, with its splendid and encouraging reports is just received, and I have spent considerable time reading the different reports, and the minutes. I take this occasion to say

to you that The Historical Foundation of the Presbyterian and Reformed Churches most heartily appreciates the regularity with which this extraordinary Missionary Magazine comes to our desk.

I wish, too, to commend the splendid reports of this year, and the very fine form they take, especially all those which concern the finance, as for instance your own. There are some discouraging things as the smallness of increases in growth, but the "'fighting is hard" and often to hold one's own is a great victory. Speak to your women that they go forward, and remember that in Him is great ground for encouragment.

We continue to keep very carefully all issues of the Missionary Magazine, and we are very proud of them, constantly pointing them out to many visitors, as an ideal.

Thanking you and the women of the General Missionary Society for the service and favors they have done and shown us, I beg to be

Most cordially and sincerely,
S. M. Tenney,
Curator.

* * *

GOLDEN JUBILEE YEAR CELEBRATION OF SOUTHERN ILLINOIS PRESBYTERIAL

On the morning of May sixteenth all roads led to Sparta, Illinois, or at least so it seemed, for 87 delegates and about two hundred friends gathered in the United Presbyterian Church of Sparta to celebrate the fiftieth birthday of Southern Illinois Presbyterial.

Blue and gold souvenir programs were distributed. The convention was opened at 10 o'clock with prayer by the president, Mrs. W. H. Hastings.

The various reports showed that the Presbyterial has some wide-awake secretaries. The Young Women's department under Miss Frances McCall showed an increase in offerings and two new societies organized. The Temperance Secretary, Mrs. T. J. Cathcart, reported 1300 leaflets distributed through local societies and 20 circular letters sent out in interest of dry candidates. The Literature Secretary, Mrs. H. G. Knecht, held a magazine shower. She was assisted by Mrs. Nat Childs and the Juniors of Sparta. One group of Juniors wearing dresses made from covers of the magazine sang an original song, "Subscribers" to the tune of "The Battle Hymn of the Republic" and then proceeded up the aisles of the church collecting subscriptions while another group sang "Readers" to the tune of "Brighten the Corner where you are." They secured 27 new subscribers—making a total of 238 readers in the Presbyterial.

The program included letters from Miss Emma Dean Anderson of India and Miss Roxy Martin of Egypt, and an address by Miss Frances Patton of Egypt.

At the close of the business session in the afternoon a surprise awaited us. Mrs. J. M. Lashly called for those who helped organize Southern Illinois Presbyterial to come to the platform. Three responded. There was

Mrs. N. J. McKitrick who called the first meeting looking toward organization and who served as the first president. She resides in Omaha Nebr., and made the trip especially to be present at this convention. There was Mrs. Anna Crothers of Sparta, who served on the committee to draft a constitution, also as the vice-president the first year, and as Treasurer from 1890 to 1913. Then there was Mrs. Lindsay of Sparta who served in various ways. Mrs. Lashly in a few well chosen words presented them with white gold Friendship circle pins from Southern Illinois Presbyterial as tokens of love and appreciation. Mrs. McKitrick responded in a beautiful manner. She told something of the first meetings and of hardships endured 50 years ago that are lightened by modern inventions and improvements. She said that when she read that Chartiers and Wheeling had organized, she said to a group of missionary women "We can do anything here that they can in the East." So they proceeded to organize. Next Mrs. Lashly said that there were two women present who were not organizers, but who had served the presbyterial long and faithfully, and she called to the platform Mrs. G. R. Hays of Marissa who had served as Secretary for fifteen years and Mrs. S. S. Boyle of Marissa who served as treasurer for 11 years. They each received a pin as a token of appreciation. Miss McDill of Coulterville also received a pin though she could not be present. The pin was sent to her in recognition of her many years of service as missionary to the Freedmen.

The dinner hour will be long remembered by every one present as the Sparta ladies treated every one who remained for the evening session to a bountiful banquet. The tables were beautiful with yellow and white roses and a large birthday cake bearing fifty yellow candles. At this hour the letters of greeting were read. There were letters from three missionaries of this presbyterial: Miss Lois Boyd of Sparta now in India, Miss Evelyn Cathcart of Marissa now in India, and Miss Kate Spencer now in India. A letter of greeting and congratulations from Mrs. J. D. Sands was read. One letter was from Miss Blanche Proudfit of Washington, Pa., whose mother helped to organize this presbyterial. There was a letter from Chartiers Presbyterial also one from Mrs. T. C. McKelvey of Los Angeles, California.

Mrs. G. R. Hays, president-elect, made the request that every one who would read at least ten verses of Scripture daily and offer prayer for our missionaries daily during the next year would stand. Almost every one in the audience stood.

The convention adjourned. Dr. J. U. Brush offered the closing prayer.

—Mrs. T. H. Dunn.

* * *

FROM JERUSALEM TO JERUSALEM

Our United Study Course for 1928 called us to be friends of a particular people—the Africans. "FROM JERUSALEM TO JERUSALEM" is less limited in its call for our friendship for it embraces the whole world—all nations and races and conditions of men— covering the nineteen hun-

dred years that stretch between Pentecost and the International Missionary Council at Jerusalem in 1928.

Mrs. Helen Barrett Montgomery, the author, is well known as a writer of missionary books. In out Text, instead of presenting Missions as something apart from the Church, or growing out of the Church, she leads us to see that the Church grew out of Missions.

From the Old Testament revelation of God's Plan of Salvation, and the coming of Christ, she traces the growth of Christianity through the centuries. The "Glorious Company" of the Past, though worthy, did not complete God's Plan of World Evangelization. Mrs. Montgomery devotes one chapter to the world areas—geographical, social and otherwise—yet untouched.

In the last chapter we are led to an appreciative understanding of the far-reaching Jerusalem Conference.

This Book indeed inspires us to "GO TELL—beginning at Jerusalem," The more one studies and thinks upon the material Mrs. Montgomery presents, the more fascinating it becomes.

—E. B. McK.

* * *

GOING TO JERUSALEM

"GOING TO JERUSALEM" by Margaret Applegarth, also presents Christianity as a Missionary Enterprise. In the hands of this gifted writer for Juniors, all history really becomes His-Story. She sketches the lives of faithful Witnesses who, during the nineteen centuries since the birthday of the Church at Pentecost, have changed whole continents and periods of History.

The book contains interesting stories of how our ancestors came to have the Gospel; of the Crusaders who went to Jerusalem in the days "when Knighthood was in Flower"; and of modern Crusaders such as William Carey, Robert Morrison and a host of others who went "on ships a-sailing to the uttermost parts of the earth."

An abundance of helpful pictures makes this book of well-written stories intensely interesting for older boys and girls as well as for Juniors.

—E. B. McK.

* * *

MAGAZINE DRIVE

October is Magazine Month

For years it has been customary to have a Magazine Drive in October. Begin early. Plan for it. Work for it. Pray for it. Make a thorough canvass of your members. Try introducing the Magazine into homes of those who are not identified with the Missionary Societies. Make a special effort to place a Magazine in the hands of every young woman in the society.

Interest in missionary work is dependent upon information. Let us broadcast the information.

MRS. GEORGE MOORE MEMORIAL FUND

Our hearts were gladdened over the gifts sent to this fund the past year—$1457.12. The whole fund of $10,000 ought to be completed in another year. Only $1900 will be necessary to reach the goal. Five cents per member and a few personal gifts would be sufficient. Surely every society can make an added contribution to this Fund during the coming year.

* * *

A TRIAL OFFER

The Womens Missionary Magazine Three Months for 25 cents!

We are offering to send *The Womens Missionary Magazine* for three months for twenty-five cents.

Presidents of Societies and Literature Secretaries will you take this occasion to give to every woman in your society an opportunity to become acquainted with the Magazine.

Send orders before the 10th of the month for the three succeeding months.

* * *

A CHANGE IN OUR PROGRAM

For several years there have been repeated and urgent requests from all sections of the church to have the United Mission Studies begin in the autumn instead of the first of the year. Another suggestion has been to have the Foreign Mission Study and the Home Mission Study at different times.

After careful deliberation and consultation with many leaders it has been decided to make a change in the arrangement of our program. In order to begin it is necessary to have overlapping at the first.

The Foreign Mission Study, *From Jerusalem to Jerusalem* will be briefly reviewed by Mrs. E. D. McKune in *The Womens Missionary Magazine* for September, October and November. The Home Mission Study, *The City's Church* will be presented by Mrs. Haidee Ewing Rankin in December, January and February. The other six months will be given to the study of our own Foreign and Home Missions.

The entire plan will be printed in the November issue of the Magazine. Program committees in local societies, whether they wish to use this program in whole or in part will know when and where to find helps for the monthly meeting.

* * *

THE MAGAZINE SHOWER

Four hundred and five new subscriptions were received in the Convention "Shower". These came from 33 presbyterials. Philadelphia led with 57 and Hudson came second with 42. Others ranged from 29 to 1.

We rejoice that 405 new readers are added to our circle.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

CONGREGATIONAL THANK-OFFERING SECRETARIES
YOUR DUTIES

T hank-Offering Box in Every Home.
H ave a part in each Monthly Program.
A rrange early for Ingathering. Advertise, Advertise!
N ote the List of Supplies; order promptly.
K now the Need of each Field, present them interestingly.
S end report to Presbyterial Secretary before December 31.

The next two months will be very busy ones for you as you plan and work for the Ingathering of the 1929 Thank-Offering.

If your program for the September meeting is not already full, read the poem Lost Thank-Offering Boxes. This may remind many of your members of the boxes they have neglected. If any members are not supplied provide them with boxes at once.

THE LOST THANK-OFFERING BOXES

How dear to my heart are those Thank-Offering boxes.
Those Thank-Offering boxes they gave us last Fall,
So careful we've kept them, so choice we've been of them,
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those Thank-Offering boxes,
Those Thank-Offering boxes they gave us last Fall?

They asked for our dollars, our dimes, and our nickles,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'er-flowing
Those Thank-Offering boxes—Oh! long, long ere this.

The heathen are dying, they're groping in darkness,
They cry, "Come and help us," to one and to all.
But what shall we do and oh! where can we find them,
Those Thank-Offering boxes they gave us last Fall?

At last we have found them, those Thank-Offering boxes,
In depths of the dresser drawer tucked out of sight;
Buried deep under gloves, laces, ribbons and feathers,
Yes! hidden in corners as dark as the night.

Oh! had we but put them, where we could have found them,
We'd have them quite full just as likely as not.
We wanted to fill them when last fall we took them,
But laid them away and just simply forgot.

Every day is a day to make good resolutions.
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those Thank-Offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickle,
We'll ever remember the heathens' loud call,
We'll not only pray, but those Thank-Offering boxes
Shall be filled to o'er-flowing for the "In-gathering" next Fall.

—Adapted from poem in "The Indicator."

A THANK-OFFERING SERVICE IN ASSIUT

By Mary L. Thompson.

"Aren't we going to get our Thank-Offering boxes pretty soon?" asked one of the teachers in the Pressly Memorial Institute several weeks after the opening of the term. "The girls ask me every day when they are to start bringing their Thank-Offering."

This is an inquiry frequently made when there has been any delay in distributing the little boxes. For some years past it has been the custom to give a Thank-Offering box to each of the Bible classes in the school at the beginning of the year. The teacher of the class has charge of the box and regularly one day each week it is presented to receive the milliemes and half- piastres and piastres which the girls wish to contribute. The interest which the pupils have in making this gift is always very keen and they are anxious to begin filling the boxes as early in the year as possible.

The interest spreads beyond the school to the homes of the pupils. The purpose of the Thank-Offering is explained to relatives and they are asked to help swell the fund. One of the girls collected about ten dollars from her friends one year to add to the offering of her class.

As the day for the "Ingathering" draws near, letters are sent to the graduates and former pupils of the school stating the date upon which the offering is to be received and giving them an opportunity to contribute if they so desire. The letters in reply are interesting and the stories they reveal are warming to the heart.

One girl sent a pound ($5.00) in the name of a wee nephew. A son had been greatly longed for in the home and the gift was a Thank-Offering for his arrival. At another time a gift of a dollar and a half was received. It came from the pupils in a small village school. Many of them were poor. That small gift represented a real desire to give.

The day when the gifts from the town and presbytery of Assiut are to be gathered is one of the events of the year. The girls all arrive in gala attire after the noon recess, for they are to have a part in the program. White dresses and elaborately curled hair betray those who are to perform. Gold ear-rings and necklaces are much in evidence. One poor little boarder comes to complain that she has no white stockings or gold necklace to wear. When she appears on the platform later, her feminine love for ornament has been satisfied for she is proudly wearing borrowed stockings and necklace. Shortly before the hour of the meeting all the older girls of the school march to the chapel. There is a goodly number already there waiting for the exercises to begin. More come and fill all the seats. The ushers have difficulty in keeping out numbers of street children who want to crowd in to see what is going on. There are more women than there are seats and chairs have to be brought in to provide for all who come. Rich and poor alike join in this service of giving a Thank-Offering.

The program of songs and recitations by pupils from the various schools and an address precede the real event of the afternoon, the taking of the offering.

Four schools bring up their money first. The leader calls for Sitt Badea's school and a little white-clad figure carries forward the box containing the offering, recites a verse and lays the money on the table. The amount is not great, only about five dollars from thirty girls. It represents the true spirit of giving which is only one of the helpful lessons that Sitt Badea is teaching the group of girls whom she has gathered into a school held in her own home. They come from the poor districts of Assiut. Sitt Lucia's little school presents its gift next. Again the amount is small. Sitt Lucia has done a noble work for many years in training little

children who would otherwise go uneducated. She gets very little material return for her efforts, but she has helped many a life to attain a higher ideal. The pupils of the Khayatt school and the Pressly Memorial Institute who are more numerous and who are often more fortunate in respect to the things of this world have larger offerings to present. Then the ladies are asked to come forward with their offering and in presenting them to mention their reasons for thanksgiving. There is no spirit of display in this. Many of the words of gratitude are spoken so low they are scarcely heard by those sitting in the back of the room. Among those to lay gifts on the table is a mother who comes carrying in her arms her small son. In his little hand is clutched an envelope containing ten gold pounds. She speaks out in a clear voice giving praise to God that in a carriage accident she and the baby had been spared from injury. So they come one after the other with shining faces to present their gifts.

But there are still some women too shy to come forward. They are not able to give large sums. The baskets are passed and milliemes and piastres and five piastre pieces are dropped in. Not one of those present is willing to let the basket pass without adding her contribution. One poor woman drops in her ring. It is her mite, and represents giving to the point of sacrifice.

As the president announces the amount of the offering, it is worth while to look over the faces of the audience. A light seems to spread over the whole place so happy are they that so much has been given toward the advancement of the Lord's work in Egypt.

And how is this money used? It is apportioned to the work of the Egyptian Church, to help in the work in the Sudan, the foreign mission field of the Church in Egypt, to aid in the support of the Orphanages, and to help carry on the Bible work in the prison.

Located in Assiut is a large prison. Through the kindness of the governor, one of the Pressly Memorial Institute teachers with a Bible woman has been permitted for some years to hold meetings on Sabbath afternoons among the women prisoners. If the governor and the guard in charge of the women are lenient, all of the women are allowed to come in and hear the Gospel message. Sometimes the governor is such a strict Moslem that he will allow only the Christian prisoners to enter the courtyard for the meeting. But the other women always crowd around the windows and listen. It makes a break in the monotony of their day. Even though the attraction is only curiosity at first, they soon look forward to hearing a message which brings light into their darkened lives.

The Thank-Offering gifts of our Egyptian friends which represent in so many cases real sacrifices are doing their small share in spreading the knowledge of Christ in spots where it has not reached and where it is so greatly needed. The joy they have is always an inspiration.

Life Members

From May 1, 1929 to July 1, 1929
$25.00 each.

11. Mrs. Parthenia Henkle, Pittsburgh, Pa.
12. Mrs. A. G. Adam, Central Falls, R. I. By Pastor's Aid Society.
13. Mrs. C. L. Proskine, South Kortright, N. Y. By Mr. and Mrs. C. A. Brown, in memory of their daughter, Rebecca J.
14. Rosa Coyne, Lockwood, Mo.
15. Mrs. Patrick Coyne, Lockwood, Mo. By her daughter, Rosa.
16. Mrs. R. A. Crusan, Niles Center, Ill. By her mother.
17. Winifred Thompson, New Concord, O. By grandmother, Mrs. Marietta Barnes.
18. Mrs. A. W. Sawyer, Torrington, Wyo. By W. M. S. of Torrington.
19. Mrs. S. J. Griffith, Canton, Ohio. By her husband.
20. Mrs. R. B. Hannan, Canton, O. By her family.
21. Rebecca Janet Brown, In Memoriam. By Rose Mission Circle of S. Kortright, N. Y.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW SOCIETIES FOR 1930 REPORT

Hudson Presbyterial—44th St. New York City, Y. W. M. S. Members 10. Pres. Miss Florence Kennedy, 231 W. 69th St., New York, N. Y.

Argyle Presbyterial—Greenwich, "The Ida Whiteside Guild." 20 members. President, Mrs. H. Vincent Wright, 11 Church St., Greenwich, N. Y.

YOUNG WOMEN'S SPECIAL FUND

Are you not happy that the societies met the full requirements for the Special Fund, $8630.00 and $51.25 to spare? If every society contributed to this object, perhaps one more field might receive a worker at our hands. There is no special work in Egypt yet. Let us strive to meet part of a salary in Egypt next year. One-half a regular salary is $400.00. Can this much be secured without curtailing in other lines? If the average of $1.00 per member were met by every presbyterial, there would be no difficulty in getting a new *full* salary. Will you try?

THE YOUNG WOMEN'S PRESBYTERIAL PENNANT

If you as a presbyterial wish to win one, you should *begin today.* Miniature pennants, fliers containing the ten points, are available at headquarters, 904 Publication Bldg., Pittsburgh, Pa. Secure a few for each congregation in your presbyterial. Encourage each one to do its share towards being the *first* to attain.

"To strive lawfully" is the one big requirement. The *points* do not ask for *too much.* They simply call for *efficient work.*

Which presbyterial or presbyterials will be first? *Every one can win one the same year if all comply with conditions.* Nothing narrow about it! When a pennant is earned it can be kept indefinitely as a *proof of efficient work, if the presbyterial continues to meet conditions.* Isn't that generous?

Every one can have one — — IF!

YOUNG WOMEN'S CONFERENCES

Two very interesting conferences for young women were held during the convention in Philadelphia. The first was on Saturday evening beginning with a dinner in the general dining room. Plans for this conference were made by Miss Kensil, Secretary of Young Women in Philadelphia Presbyterial, and her assistants. Two long tables, each seating fifty, and a part of a third were required to seat the young women. Many of these were of Philadelphia girls who were employed during the day so could not attend the conference scheduled for Monday afternoon.

At the conclusion of dinner, all were to go to a down-stairs auditorium where a very few short talks were given. It was of special interest to hear from two of our missionaries. Miss Evelyn Tromans spoke for Pasrur G. B. S., our permanent special. It was indeed gratifying to know that several of the Indian teachers employed were one-time Pasrur pupils.

These later graduated from a teachers' college and are considered worthy instructors of Indian girlhood.

Mrs. Ruth Lobaugh Walker is one of our special workers. She gave some very interesting facts about her field and displayed curios for the benefit of those present. Each one present received a tiny pennant in heavy blue paper on the back of which the ten points for presbyterial attainment were found printed. These will serve as book marks and also reminders of a goal to attain.

It may be that some one of the hostess presbyterial will forward a report of this conference.

The Monday afternoon conference is to be reported by one present. She however, was not in possession of the registry. Not quite all signed it is feared but thirty-seven names appear, representing seventeen presbyterials in America and one each in India and Egypt. All told there were thirty-three congregations represented. Of course there were two other conferences at the same hour, one for Women's societies and one for the Juniors.

It might be said to the credit of the presbyterials represented that they were: Allegheny, Argyle, Big Spring, Beaver Valley, Boston, Caledonia, Chicago, Chartiers, Colorado, College Springs, Hudson, Illinois Southern, Monongahela, Monmouth, Kansas City, Philadelphia, Texas, besides the two from India and Egypt. Only one delegate from several presbyterials made it impossible for all three conferences to be attended so a choice had to be made. We trust that every one carried something good away with her.

"THE LARGER VIEW"

Do you ever feel hampered in your ability to attain? Does it seem that a boundary has been set over which you may not pass? It may be that you have felt financial limitations. Many have. Even mental attainments are restricted, principally because of a lack of education or else it was a type which was not specific enough to aid you much in what you would do.

Your imagination, however, knows no bounds. You can sit in your own drawing room and throw your thoughts to the South Pole and see Byrd and his companions in the midst of ant-arctic winter or visit any one of our mission fields. You can be in America one minute and in the South Seas the next. Such exercise is good for our mental muscles. It helps us to gain a larger view.

Because imagination is so unhampered and because it aids in stimulating a desire to see life in its bigness, it should be employed to advantage in our Christian experience.

Many objects begin to dwindle and fail because they cease to make appeal to the imagination. Living in a proscribed area mentally will cloud the whole vision of life. Being *satisfied* with a *half-going concern* precludes a larger view, hence real success.

The great artist, Raphael, had sketched in a human figure, perfect in symmetry and beauty; Michael Angelo passed by and admired it very much. When Raphael returned, he found written under the figure one word in latin,—"*amplius*"—larger! The figure, although perfect in form and coloring was, according to Michael Angelo, too small in scale, suggesting insignificance.

As members of missionary societies, may there not be a need for a Michael Angelo to pass by to observe the work being done? He might say, "Fine work!" then add, "but not fine enough for ones of your many abilities! You are satisfied with too small returns!"

If the high school and college women in the missionary societies would use half as much effort in pushing the work as they do to work out their themes, produce debate arguments, seek for credits or furnish entertainment and what not from pure class or college spirit, how societies would tingle with animation! The imagination of the dullest one would flame up.

No one would be content to know only her own small world. She would have a world vision and would sense in a measure the need for haste in the missionary task.

Some societies, like some individuals, become self-centered. To receive a world view of childhood or womanhood in its need will undo close sympathies. Some day the wonder will be how there could have been any satisfaction in living in such a restricted area when the whole world lay at one's feet. "Enthusiasm for the larger view" lifted you up and out. Don't be satisfied to remain small if you can grow. Get the larger view.

YOUNG WOMEN'S SPECIAL COLUMN

Already you have been privileged to read something of the special work which the Y. W. societies are financing. The fifth worker, Miss Sawhill, presents a few thoughts this month.

Next month you are to read about Pasrur Girls' Boarding School, Dora B. Whitely, scribe. We hope to keep this column open the year through if our workers find time to furnish the copy. Miss Sawhill's letter follows:

1717 Eastman St.
Boise, Idaho.

Dear Co-workers:

I arrived in Idaho Presbytery from Spokane on January 1st.

You probably think Idaho Presbytery a near neighbor of Spokane Presbytery, since they both belong to the Synod of the Columbia. But I traveled four hundred miles to "arrive" at Boise. I stopped at Nampa, twenty miles west where we have a beautiful church. This congregation is under the care of Rev. Mr. Comin and wife. East from Boise is King Hill where we have a church. The Pastor there informed me they were eighty-five miles from Boise, but distances out here do not amount to much.

Southern Idaho is said to have the most healthful climate in the United States. The average death rate per 100,000 from tuberculosis is but 34.

The farms about Boise are irrigated from Arrowrock Dam, about twenty-four miles distant. It is said to be the highest dam in the world, and stores water for two hundred forty thousand acres of irrigated land. North and East of the city is a continuous range of mountains, snow covered at present. They shield the city from the cold winter winds.

There are Hot Springs here too. Rooms for rent are advertised as having "Natural Hot Water" heat. Your Christmas turkey may have been raised in Idaho. Train loads of other produce are exported. There are still elk, deer and mountain lions in the hills, I am told.

I have not been here long enough to be familiar with a very large part of the city, but it must be beautiful in the summer time when the trees are dense with foliage.

Possibly I can tell you more of the work here at some later time. Making calls has been the principle task so far.

Sincerely,
Laura G. Sawhill.

Methods

The new year book of the King's Daughters W. M. S. of Grove City promises a year of activity. This society meets bi-monthly. "Side Lights" from our Own Mission Fields feature several meetings. Worthy of comment is a definite place on nearly every program for the Prayer Cycle, —this in connection with the Bible study period. One month is taken in which to review in six five-minute periods the chapters of the study books just completed. Real preparation is required for the roll call, topics such as "Bible miracles of healing," "Answered Bible prayers," "Alpha-

betical Bible verses," "Juniors of the Bible," etc., being used. Mrs. R. E. English of 160 E. Pine St., Grove City, Pa. will be able to give you more details as to this year-book.

Mrs. English sent the programs for the W. M. S. too, so will be able to answer questions concerning it. This society is to have one debate. A very special feature of this program is the one having to do with the golden anniversary of the society. It will be replete with reminiscences.

1st Indiana, Pa., W. M. S. program has been received. This society ventures into dramatization and radio programs. It also provides for two or three addresses as well as a "May Day Luncheon." Mrs. J. T. Stewart of Indiana, Pa. will be glad to tell you how "they did it."

The Mary Clokey Porter Y. W. M. S. of 1st Church, N. S., Pittsburgh, like some other societies is attempting to really know the W. G. M. S. and its work. The annual number of the Magazine is a good text book for this study.

Another subject, "An evening with the Bible" should prove profitable. Most societies need to be better acquainted with the Christian's guide book.

A quotation credited to Spencer M. Tree occupies a prominent place:—

" 'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine:—
For shelter is gone when the night is o'er;
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway."

Miss Emma Dierdorf, 1 Royal St., N. S. Pittsburgh, Pa., will be able to give you full information.

The Bloomington, Indiana, W. M. S. program is at hand. This society is to have pictures for one program, thus getting better acquainted with one of our home mission problems, the migrant worker. Two slogans come on the first page of the program: "Every woman of the church a missionary society member" and "A Womens Missionary Magazine in every home." Mrs. Switzer, Bloomington, Indiana, is chairman of the program committee. She can probably tell you if these slogans are inspirational to the society.

The Jean Campbell Society of 2nd Butler Church, through Miss Charlotte Torrance of 304 East Brady St., Butler, Pa., has sent in *two* copies of its year book. We are always glad for duplicate copies as sometimes an organization outside of our particular fold asks for copies of our programs. As such a request may not have in mind a *loan* simply but may plan to retain permanently, it is fine to be able to comply without reducing our stock.

But the Jean Campbell program,—it was typed and assembled by local talent thus having a good thing at a minimum cost. No one need stagger, at individual programs if not afraid of work. This society is evidently attempting to work up a successful organization. Nearly every meeting calls for sentence prayers, not just announced on the spur of the moment. Ability to pray audibly should thus be cultivated.

Some good advice is bound up in the following lines:

"If you're told to do a thing
And mean to do it really,
Never let it be by halves;
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name,
Must be prompt and ready."

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The Philadelphia Convention is a matter of history. Two hundred seventy voting members were present. The large crowd of our Philadelphia friends which filled the spacious auditorium to overflowing evidenced the deep interest that was taken in the meeting by our friends in that lovely city. No greater interest was taken in the report of any department than was manifested in the talk upon its work and in the messages from the representatives of our four foreign fields. The Convention listened most attentively to the action of the Women's Board, which has already been referred to in *The Womens Missionary Magazine,* deciding to purchase the three bungalows in India at a cost of Rs.62,250 and also the purchase of the Avalon Girls' High School. As the money which enables us to make this purchase came from a bequest which stated that the School was to be a Memorial for John and Jane Denham it was necessary to take the question of its name up with the good people of the Avalon congregation who for many years have contributed to the purchase of the property and its support. Dr. Anderson of the Foreign Board corresponded with the pastor, Dr. O. H. Milligan, and the following decision was reached: "The School building is to continue to be known as the Avalon Girls' High School but the entire plant, consisting of about nine acres of land and the buildings of all kinds, is to be known as "The John and Jane Denham Memorial" in accordance with the wishes of our deceased friend, Mrs. Mary Denham Taylor. The money for these purchases will be in the hands of the Foreign Board treasurer before this Magazine reaches its readers. This relieves the Foreign Board of the upkeep of the three bungalows mentioned and the maintenance of the School. The decision to take over the property was reached with the understanding that the estimates already granted by the Foreign Board for 1929 and 1930 would remain unchanged except that *we* will send the money to the Treasurer instead of the Foreign Board sending it. We are all very greatly pleased over this happy consummation and are glad the Lord has made it possible that the money tied up in these properties should be released so that the Foreign Board may use it for the further extension of its work. Pray that the Lord will enable the women of the Church to take up this additional responsibility in India and to finance it in a way worthy the Name that is above all other names.

Miss Worman, who was sent home from India on account of health and went to the Mayo's in Rochester, Minnesota reports: "The diagnosis here was exactly the same as that in India. I am to have a slight operation which will detain me probably a week longer in the Hospital, but I feel very much encouraged as to results."

Miss Kate Hill sends us an invitation to attend the laying of the corner stone of the new United Presbyterian Church at Sargodha by H. D. Bhanot, Esqr. I. C. S. and also sends us a copy of the program in Punjabi. But you might be more interested in its translation which follows:

Singing—Psalm 24.
Prayer by Pastor—Chetu Mall.
Scripture Reading—Psalm 127 by Elder Joseph.
Historical Statement by Elder Lundor, D. R. S.
Financial Statement—H. S. Salih, Municipal Secretary.
Laying of the Corner stone—H. D. Bhanot, Deputy Commissioner.
Offering.
Singing—Psalm 72.
Benediction—Rev. J. A. McArthur.
Singing—"God Save The King."

There was one wonderful thing about the raising of the money. The Rs.5,000 were to be raised by the native congregation and never a subscription was asked for. It was all free will offerings at Christmas time, Easter, and Sabbath School rallies. The outside gifts were used for the purchase of the land, which cost Rs.1,150 and is large enough for the erection of a parsonage some time in the future.

Word has reached us that Miss Agnes Ballantyne feels very hopeful of a speedy recovery. The Sanitarium to which she has gone is about eight thousand feet above sea level, thereby escaping the heat of the plains. We know you are praying for a blessing on her so that she may speedily be fit to take up the work to which she is so devoted.

We are still praying for two or three doctors to go to India. We have four Hospitals and seven Dispensaries and only three doctors on the field. When any of them come home on furlough, what will the result be? If we are constant in prayer the Lord will send the much-needed doctors.

EGYPT

Rev. W. P. Gilmor, Secretary of our Egyptian Mission is ordered to go to Switzerland on account of health. We hope that long before this reaches you he will be fully recuperated.

An interesting letter from Rev. W. B. Jamison gives a splendid account of the evangelistic work under his direction in Tanta Hospital. Seven days a week every patient in the hospital hears portions of the Bible read and explained, with prayers morning and evening. Then there is a splendid "follow-up" system by which the patients are visited in their homes after they leave the Hospital, in order that the seed sown may be carefully watched. Let us pray that it may bring forth an hundred fold.

Forty-two of our young ladies in Egypt were arranging to leave the country during the summer by the help of the vacation fund. We know how pleased you all are to think the Lord has made it possible that we should send three thousand dollars every summer for this purpose, because there is really not a place in our Mission in Egypt where anyone can go during the summer and be sure of cool, refreshing breezes. By this method our beloved missionaries can go to different places time after time and see a great deal more of this beautiful world than would otherwise be possible in addition to conserving health for future service.

The builders of Community Centers at Beni Suef and Benha are making good progress.

THE SUDAN

We are praying and asking you to pray with us for a Normal teacher and a Kindergarten teacher at least, for our Girls' School at Khartum North. Miss Marguerite Wilson, for personal reasons, was only able to continue in the work one year. It is but fair to state that she travelled home at her own expense and a friend of hers agreed to repay the expenses of her travel to the Sudan. She taught English during the year of her sojourn there and was very acceptable as a missionary. We regret to lose her service but wish her every possible earthly blessing in her new position in the home land.

Word has reached us from Egypt that the engagement of Miss Madeline Wilson to a prominent member of a firm in Khartum has been announced and that she too is on her way to the home land. No announcement of this happy event has come to us from her and we would not dare to publish it had we not received our information from such a reliable source. Her going is a great loss to the Girls' Boarding School but we wish for her every blessing as she contemplates a new home with a new name.

From the foregoing you will see how badly we need the Normal teacher, the Kindergartner, and also

someone who can teach Home Economics.

ABYSSINIA

The party of four—Miss Kiemele, a teacher; Miss Anderson and Mrs. Bancroft, nurses; and Miss Florence White who returned to Abyssinia as a pharmacist and bookkeeper left New York on May 14th, arrived safely at Addis Ababa on June 3rd. Can you imagine how glad those weary, worn-out workers would be to see these four bright, smiling faces from America coming to share the burden and increase the efficiency of our work at Addis Ababa? A cable has also been received that Rev. and Mrs. Bruce Buchanan and Miss McKibben arrived safely at Khartum on June 20th. They went by way of Port Sudan while the first named party went by way of Aden and Djibuti. How wonderful our Master is that in the seventy-five years of our existence not a single missionary has ever been lost on all the numerous voyages across all the oceans either going from or coming to this land!

The Foreign Secretary had a very unusual experience one day this week. On returning to her home in the evening, she found a large, bright yellow envelope lying on her desk. It had been mailed in Pittsburgh, July 2nd, 1929. Upon opening it she found a sheet of bright yellow paper containing a brand new ten dollar bill and a five dollar bill. A note addressed to "Friend of Foreign Missions" stated that the inclosed was "to be used for Foreign Missions. Every little helps." There was no date, location, nor signature. How it encouraged the writer to know that someone unknown to her was contributing to and praying for a blessing on the Foreign Mission work of the Women's Board! Why should we ever be discouraged? The Master Who has called us into this service is able and willing to finance anything that He calls us to do and only asks us to be faithful. He will do the rest.

All our missionaries who expect to sail in September have been invited to attend the New Wilmington Conference as our guests. The Conference proper opens August 2nd. and adjourns August 9th. Two members of the Board have been elected to spend the entire time in New Wilmington. At the conclusion of the Conference proper the missionaries and every member of the Board who can possibly arrange to do so are expected to stay over until the evening of the 12th for a joint conference between the representatives of the Foreign Board and its missionaries and the Women's Board and its missionaries. These conferences have heretofore been very helpful. At such times we learn to know each other better and have an opportunity to discuss our various problems face to face. Pray that the Lord Who hearkens and hears may be willing to write down our discussions in His Book of Remembrance.

Mrs H. C. Campbell desires to take this opportunity of thanking her many friends at home and abroad from whom she received so many tender, sympathetic letters which helped her to bear the grievous sorrow which has come to her in the going home of her beloved sister, Mrs. George Sands. She is not dead, only gone before. In His good time we shall meet again.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

LEADING MEN OF NATION APPEAL FOR DRY SUPPORT

Twenty-four of the nation's most prominent men, among them Henry Ford, Thomas A. Edison, J. C. Penney, A. A. Hyde, Cap't. Rob't Dollar and Fred W. Ramsey, have issued a message to the American people calling for unqualified support of President Hoover's law enforcement program, and for a fair trial for prohibition.

Rarely, if ever, have so many well-known men joined in a public appeal on any disputed public issue. It is an appeal the effect of which will be felt in all parts of the country. It is an effective "follow-up" to the inaugural address of President Hoover, which urged the moral forces of the country to stand firmly for the observance and enforcement of the prohibition law.

THE APPEAL

"We believe that prohibition should be given an honest trial, that it was enacted for the 'protection of the American home', and that the moral force of the country is behind President Hoover in his endeavor to combat these forces which are attempting to frustrate this effort.

"We invite our fellow citizens, whatever their previous opinions and social practices, and particularly those in business and professional life, to join with us in following the President. Let us unite to give the Eighteenth Amendment an honest chance for complete enforcement.

"To the full extent of our example and influence let us support our President and the Constitution—the Constitution that is the instrument of our sacred honor, the protecting of our homes and property, and the bulwark of our national existence."

—*American Issue.*

THE ANTI CIGARETTE ALLIANCE OF AMERICA

In Active Campaign to Protect The Children From the Cigarette

Notes from Bulletin.

Such a campaign of display advertising has never been seen, as is being carried on by the cigarette interests in order to secure women and children as customers to increase their business.

One cigarette company is spending, this year, $12,300,000.00 for advertising in papers and periodicals, over 38 radio stations, and on billboards. We found one man dropping whole cigarettes on the pavement in front of a very large grade school building in one of our large cities in Ohio, just before time for dismissal. To what limits will their greed reach? What are you doing to prevent it?

Senator Reed Smoot has introduced a resolution into Congress, concerning the advertising of cigarettes and tobacco falsely . In his logical manner, he showed what the cigarette is doing for the children of the nation and how the interests' objective, a cigarette in the mouth of every school child in America, was being carried out.

Daniel A. Poling, the World President of the Christian Endeavor Society, has enlisted in the fight against the cigarette and is attacking the advertising campaign through the Christian Herald. His influence adds much to the campaign.

Send for literature to Anti Cigarette Alliance of America, 26 S. Detroit St., Xenia, Ohio.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES

Prayer Cycle—10 cents each; $1.00 per doz.; $7.50 per 100.

Textbooks—"From Jerusalem to Jerusalem" (Foreign). Cloth, 75 cents; paper, 50 cents.

"The City's Church" (Home). Cloth, $1.50; paper, 75 cents.

"The Crowded Ways" (Home). Cloth, $1.00; paper, 60 cents.

Helps—How to Use "From Jerusalem to Jerusalem", price, 15 cents.

A Manual to "The City's Church," price 25 cents.

Suggestions to Leaders of "The Crowded Ways," price, 15 cents.

Supplementary Book—"The Promise, by Dr. and Mrs. H. J. S. Buchanan. A story of our mission in Egypt. Cloth, $1.00; paper, 60 cents.

FOR JUNIORS AND BEGINNERS

Textbooks—"Going to Jerusalem" (Foreign-Junior). Price, paper, 50 cents.

"The Little Lord Jesus" (Foreign-Beginners). Price, Leatherette, 25 cents.

"Jumping Beans" (Home-Junior). Price, paper, 75 cents.

"Rafael and Consuelo" (Home-Beginners. Price, paper, 75 cents.

Helps—How to Use "Going to Jerusalem, price 15 cents.

How to Use for home mission books, included in the text.

Picture Sheets—"Mexicans in the United States", price 25 cents.

"Prayers for Little Children", 25 cents.

"Nine Home Mission Stories", 25 cents.

LITERATURE DEPARTMENT

1929-1930

Prayer Cycles

Textbooks

Helps

Leaflets

Pageants

Maps

STANDARD HELPS

Departments of Work—5 cents per doz.

Women's and Young Women's Contribution Envelopes, 25 cents per 100.

Budget Cards, 5 cents per doz., 35 cents per 100.

Wall Chart (For juniors), $1.00.

Picture Post Cards of our Mission Fields, 3 cents each, 2 for 5 cents.

New Catalogues, Free for postage.

Pageants

That Mission Study Class (See p.365. October Magazine 1928),

The Reader, 3 cents.

The Color Line, 25 cents.

The Friend, the Doctor, 5 cents.

Send Out Thy Light, 5 cents.

Y. W. M. S. Service Station, 7 cent.

The What and the Why of the W. G. M. S. 6 cents each, 6 for 30 cents.

Where to Order?

Miss Elizabeth Milligan,
904 Publication Building,
9th St.,
Pittsburgh, Pa.

When to Order?

N O W

What to Order?

All the Material Issued by the Literature Department of the Women's Board for the use of all Missionary Society Organizations of the W. G. M. S.

How to Order?

From Directions given in the CATALOGUE OF PUBLICATIONS (send for one) and in the Literature Department of the Womens Missionary Magazine.

Treasurer's Report from April 16 to June 30, 1929

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	4.00	4.00	4.00	4.00	4.00	1.00	10.00	.....	2.00	.....	4.00	2.00	2.00	.....	1.00	.....	.....	.....	42.00
Allegheny	421.00	1575.00	80.00	15.00	105.00	48.00	.....	43.00	54.00	.....	.....	.....	.....	32.00	22.00	.....	.....	.....	2395.00
Argyle	22.35	300.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	322.35
Beaver Valley	35.00	532.00	15.00	3.00	14.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	599.00
Boston	216.00	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	416.00
Chicago	.....	.....	100.00	.....	.....	.....	.....	.....	.....	.....	17.00	.....	.....	.....	.....	.....	.....	.....	117.00
Colorado	5.00	93.00	5.00	4.00	4.00	2.00	.....	21.00	2.00	1.00	.....	.....	.....	4.00	3.00	1.00	1.00	.....	146.00
Conemaugh	.....	15.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2.00	2.00	.....	3.00	.....	22.00
Detroit	77.00	.....	33.00	4.00	15.00	.....	.....	.....	.....	.....	5.00	.....	.....	.....	.....	.....	.....	.....	134.00
Frankfort	.....	21.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	21.00
Hudson	17.00	258.00	62.00	3.00	4.00	.....	.....	.....	1.00	.....	.....	1.00	.....	.....	.....	.....	.....	.....	346.00
Illinois Southern	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25.00	.....	.....	.....	.....	.....	.....	.....	25.00
Indiana	.....	.....	10.00	2.00	3.00	3.00	.....	.....	3.00	1.00	.....	.....	.....	.....	1.00	.....	.....	.....	23.00
Kansas City	3.00	24.00	3.00	3.00	3.00	2.00	.....	.....	3.00	2.00	1.00	1.00	1.00	1.00	1.00	.....	.....	.....	48.00
Mercer	.....	300.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	300.00
Monmouth	11.00	50.00	11.00	1.00	1.00	1.00	1.00	10.00	3.00	.....	.....	.....	.....	1.35	1.00	.....	.....	.....	91.35
Monongahela	55.00	1617.00	235.00	.....	50.00	.....	.....	.....	.....	100.00	.....	.....	.....	.....	.....	.....	.....	.....	2057.00
Omaha	68.00	77.00	15.00	.....	3.00	.....	.....	2.00	.....	.65	.....	.....	.....	.....	.....	.....	.....	.....	165.65
Philadelphia	166.00	.....	15.00	25.00	23.00	29.00	2.00	.....	13.00	3.00	.....	.....	.....	6.00	5.00	.....	.....	.....	287.00
Tennessee	140.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	140.00
Warm Spring Cong.	10.00	.....	10.00	10.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40.00
Avalon Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Cochranton & Utica Cong.	.....	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Coraopolis Cong. & S. S.	.....	300.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	300.00
Fourth Cong. N. S.	.....	350.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	350.00
1st Los Angeles Cong.	.....	132.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	132.00
Marissa Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Norris Square S. S.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Rochester Cong. & S. S.	.....	133.32	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	133.32
Sparta Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Stronghurst Cong.	.....	48.95	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	48.95
Valencia Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Washington, Ia. Cong.	.....	150.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150.00
M'g'n Co. Ky. B'd of Edu.	.....	.....	500.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00
Parsonage Repayments	.....	.....	.....	.....	.....	6631.69	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6631.69
Returned on Loans	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	800.00	800.00
Annuities	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1750.00	1750.00
Investment Income	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11341.67	11341.67
Interest	266.70	.....	15.00	.....	.....	.....	.....	.....	.....	2482.05	.....	.....	.....	.....	.....	.....	.....	.....	2763.75
India Permanent Equip.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00	200.00
Frances G. Caldwell, dec'd.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1000.00	1000.00
Mary Rodgers Cunningham	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Anna B. Junk	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Mrs. W. L. Sloan	1000.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1000.00
Mrs. C. A. Ewing	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Mrs. Melva Anderson	250.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250.00

| | | |

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, ...Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Cambellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Gujranwala
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Margaret Fehlman, 1913 .....Gujranwala
Miss Betsy Fleming, 1913 .....Pasrur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Florence Jones, R. N., 1920 .....Sialkot
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Badomali
Miss Vivian L. Trimble, 1921 .....Pathankot
Miss Helen V. Weede, 1928 .....Gujranwala
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Abbottabad
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 ....Zenith, Kansas
Miss Laurella G. Dickson, 1897, ...Tarkio, Mo.
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 .....
.....6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 .....
.....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 .....
.....829 S. Second St., Oskaloosa, Ia.
Miss Evelyn Tromans, 1923 4529 Mulberry St.,
.....Frankford, Philadelphia, Pa.
Miss Edna Ward, 1923, 3736 E. 57th St.,
.....Maywood, Los Angeles, Cal.
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Benha
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1899 .....Assiut
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson
.....404 W. Main, St., Pullman, Wash.
Miss Minnehaha Finney, 1894. 121 North 7th St.,
.....Sterling, Kansas
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 .....
....5836 N. Umberland St., Pittsburgh, Pa.
Miss E. Roxy Martin, 1901. 1239 Fillmore St.,
.....Frankford, Philadelphia, Pa.
Miss Lillian McClelland, 1923. R. D. 2,
.....Benzonio, Michigan
Miss Sara B. Meloy, 1923, 1577 Wesley Ave.,
..... Evanston, Ill.
Miss Frances M. Patton, 1922 .....Sparta, Illinois
Miss Jane C. Smith, 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph
Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Coie, 1919 .....Wadi Halfa
Miss Una Coie, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924. % Dr. Diedrich
Westermann, International Institute of
African Lanuages and Cultures, Berlin, Germany
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite Wilson, 1928 .....Khartum North

NOW IN THIS COUNTRY

Miss Elsie E. Grove, 1912, 616 W. North Ave.,
..... N. S. Pittsburgh, Pa.

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ....
..... Addis Ababa
Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Milderd Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Mrs. Ruth L. Walker, 1923 ....Conoquenessing, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

EGYPT

Rev. C. C. Adams, D.D., ...Cairo
*Dr. and Mrs. J. R. Alexander, ...Cairo
Mr. and Mrs. Ewing M. Bailey, ...Cairo
Rev. J. H. Boyd, D.D., ...Tanta
Dr. and Mrs. R. W. Caldwell, ...Alexandria
Rev. and Mrs. W. T. Fairman, ...Cairo
Dr. and Mrs. H. L. Finley, ...Assiut
Dr. and Mrs. Horace K. Giffen, ...Assiut
Rev. and Mrs. W. D. Gillespie, ...Luxor
Rev. and Mrs. W. P. Gilmor, ...Alexandria
Rev. and Mrs. L. A. Gordon, ...Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Dr. S. G. Hart, ...Beni Suef
Rev. and Mrs. F. D. Henderson, ...Assiut
*Dr. and Mrs. L. M. Henry, ...Cairo
Dr. and Mrs. W. W. Hickman, ...Assiut
Mr. and Mrs. F. S. Hoyman, ...Assiut
Dr. and Mrs. H. S. Hutchison, ...Tanta
Rev. and Mrs. W. B. Jamison, ...Tanta
Dr. and Mrs. Neal D. McClanahan, ...Assiut
Mr. and Mrs. M. C. McFeeters, ...Assiut
Rev. and Mrs. H. A. McGeoch, ...Zagazig
Rev. and Mrs. Ralph T. McLaughlin, ...Cairo
Dr. W. T. Moore, ...Tanta
Mr. and Mrs. W. W. Nolin, ...Alexandria
Mr. and Mrs. Jno. S. Petrie, ...Cairo
Dr. and Mrs. H. E. Philips, ...Cairo
Rev. and Mrs. J. A. Pollock, ...Mansura
Dr. and Mrs. C. P. Russell, ...Assiut
Rev. and Mrs. R. C. Shaub, ...Faiyum
Rev. and Mrs. A. A. Thompson, ...Assiut
Dr. and Mrs. F. Scott Thompson, ...Assiut
Dr. and Mrs. N. B. Whitcomb, ...Assiut

ON FURLOUGH

Rev. and Mrs. J. W. Acheson, Kennedy School .....of Missions, Hartford, Conn.
Rev. and Mrs. S. I. Acheson, ...R. D. 48 Greenville, Pa.
Mrs. C. C. Adams, ...New Wilmington, Pa.
Rev. and Mrs. J. M. Baird, 534 "B" Ave., E. .....Albia, Iowa
Mr. and Mrs. Chas. S. Bell, %Dr. G. C. Lake, ...R. D. 5, Tyrone, Pa.
Mrs. J. H. Boyd, ...New Wilmington, Pa.
Dr. and Mrs. Howard Buchanan, 217 S. 2nd St., ...Monmouth, Ill.
Rev. and Mrs. E. E. Elder, 333 S. 2nd St., ...Albia, Iowa.
Rev. and Mrs. Dalton Galloway, 310 E. Detroit .....Ave., Monmouth, Ill.
Rev. and Mrs. E. R. Jamieson, %Rev. S. R. .....Jamieson, R. D. 2, Dayton, Ohio
Rev. and Mrs. J. C. Lorimer, 421 Kelly St.. .....Wilkinsburg, Pa.
Dr. and Mrs. F. C. McClanahan, ...Monmouth. Ill.
Mrs. T. C. Moore, ...New Concord, Ohio
Dr. and Mrs. C. A. Owen, 618 S 2nd Ave., ...Washington, Iowa
Rev. and Mrs. W. H. Reed, 54 W. Wheeling St., ...Washington, Pa.
Dr. and Mrs. M. S. Roy, ...New Concord, Ohio
Rev. and Mrs. W. J. Skellie, R. D. 3, Argyle. N. Y.
Rev. and Mrs. R. W. Walker, ...Sterling, Kansas
Rev. and Mrs. S. A. Work, %Mrs. W. K. Given, ...333 Locust St., Edgewood Sta., .Pittsburgh, Pa.
Rev. S. M. Zwemer, D. D., 25 E. 22nd St., ...New York City, %Dr. W. I. Chamberlain.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
Dr. and Mrs. W. T. Anderson, ...Rawalpindi
Rev. and Mrs. J. G. Campbell, ...Pasrur
Rev. and Mrs. J. H. Colvin, ...Gujranwala
Rev. and Mrs. Osborne Crowe, ...Sialkot
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster, ...Sialkot
Rev. and Mrs. A. W. Gordon, ...Jhelum
Dr. and Mrs. D. R. Gordon, ...Gurdaspur
Rev. and Mrs. J. C. Heinrich, ...Rawalpindi
Rev. and Mrs. J. A. McArthur, ...Gujranwala
Dr. and Mrs. J. A. McConnelee, ...Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin, ...Taxila
Rev. Robert Maxwell, ...Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson, ...Gujranwala
Rev. and Mrs. Hugh M. Milne, ...Dhillanwala
Rev. and Mrs. George J. Murdoch .....Sargodha
Rev. and Mrs. H. S. Nesbitt, ...Gujranwala
Rev. and Mrs. S. C. Picken, ...Sangla Hill
Dr. and Mrs. E. L. Porter, ...Rawalpindi
Miss Gwynaeth Porter, ...Taxila
Rev. and Mrs. W. H. Ross, ...Sheikhupura
*Rev. T. L. Scott, D.D., ...Gujranwala
Rev. and Mrs. J. H. Stewart, ...Pathankot
Dr. and Mrs. R. R. Stewart, ...Rawalpindi
Rev. and Mrs. Wm. Sutherland, ...Campbellpur
Mr. and Mrs. F. A. Whitfield, ...Gujranwala

ON FURLOUGH

Mr, and Mrs. J. C. Alter, 616 W. North Ave., ...N. S., Pittsburgh, Pa.
*Rev. J. S. Barr, D.D., ...New Wilmington, Pa.
Rev. and Mrs. E. E. Beattie, ...Shannon City, Iowa
Dr. and Mrs. M. M. Brown, ...New Concord, Ohio
Rev. E. E. Campbell, 16311 Fernway Road, ...Shaker Hgts, Cleveland, Ohio
Dr. and Mrs. H. C. Chambers, E 32 Chet-Wayne .....Apts., 503 King St., Philadelphia, Pa.
Rev. and Mrs. E. V. Clements, R. D. 2, ...Canonsburg, Pa.
Rev. and Mrs. J. B. Cummings, New Wil- .....mington, Pa.
Rev. and Mrs. E. C. McConnelee, R. D. 4, ...Quaker City, Ohio
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Rob't Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. W. D. Mercer, 1503 Dormont .....Ave., S. Hills Branch, Pittsburgh, Pa.
Mr. and Mrs. W. H. Merriam, 310 E. Detroit .....Ave., Monmouth, Ill.
Rev. and Mrs. F. C. Patterson, ...Jamestown, Pa.
Prof. and Mrs. C. A. Stewart, %Mrs. Mary B. .....Hopkins, Box 383, Meeker, Colo.
Rev. and Mrs. H. J. Stewart, New Wilmington, Pa.

SUDAN

Rev. W. J. Adair, ...Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, ...Khartum
Mr. and Mrs. H. D. Finley, ...Khartum
Rev. and Mrs. Leander Finley, Khartum, The Sudan
Mr. and Mrs. H. B. Gephardt, ...Doleib Hill via Malakal
Dr. and Mrs. J. Kelly Giffen, ...Khartum
Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan, ...Doleib Hill via Malakal
Mr. and Mrs. J. P. McKnight, ...Khartum
Rev. and Mrs. R. F. Shields, ...Omdurman
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. and Mrs. G. A. Sowash, ...Omdurman

ON FURLOUGH

Mrs. W. J. Adair, ...Burlington, Wash.
Rev. and Mrs. R. L. Edie, ...1623 W. Wash. St., Phoenix, Arizona
Dr. and Mrs. J. S. Maxwell, 912 E. 2nd Ave. .....Monmouth, Ill.
Dr. and Mrs. D. S. Oyler, ...Ontario, Ore.
**Rev. Glenn P. Reed, ...Houston, Pa.

ABYSSINIA

Dr. and Mrs. Stuart Bergsma, ...Addis Ababa
Dr. and Mrs. V. F. Dougherty, ...Gorei via Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, ...Sayo, via Addis Ababa
Mr. and Mrs. F. L. Russell, ...Addis Ababa
Mr. and Mrs. P. R. West, ..Gorei via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan ....217 S. 2nd St., Monmouth, Ill.
Dr. and Mrs. A. W. Pollock, ...935 Euclid Ave., Ontario, Cal.
Rev. and Mrs. Robt. M. Wilson, ...328 Dalzell Ave., Ben Avon, Pa.

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* Retired from active service.
** Honorary Missionary

TRIBUTE

MRS. M. M. PATTERSON

The Women's Missionary Society of the First United Presbyterian Church of Wilkinsburg, Pennsylvania has been called upon to mourn the death of one of its honored members, Mrs. Agnes P. Patterson, widow of the Rev. M. M. Patterson, D.D., former pastor of the church. After a long and useful life she passed to her heavenly home June 23, 1929 and was buried in Homewood Cemetery beside her beloved and distinguished husband who died August 7, 1926.

Mrs. Patterson organized the Women's Missionary Society on December 3, 1884 and was its first president. She led us for twenty-five years, ever holding to the right, always capable, helpful, courageous and strong, quick to go to those in sorrow, ready to help in time of trouble. We feel deeply the breaking of the personal tie, as well as the loss to our organization, the community, and the church at large. We are richer for having known and loved her. We who remain wish to bear testimony to her life of faith and trust in the Lord and Saviour Jesus Christ, as exemplified in her life and walk among us, being our honorary president for twenty years. She was a sympathetic friend, a wise adviser, and possessed unusual individuality. She was noted for her hospitality, and her generosity was unbounded.

We, as members of the society, desire to enact the following resolution:

1. That we hereby express our deep appreciation of her noble character and devoted service.

2. That we extend our love and sympathy to the bereaved ones in their great sorrow, and that we cherish her memory and endeavor to follow her example of godly living and faithful service.

3. That this action be spread upon the minutes of the society and a copy be sent to the bereaved family, to the **United Presbyterian**, and to **The Womens Missionary Magazine.**

Committee:
Mrs. S. H. McKee,
Mrs. W. A. Lindsay,
Mrs. James Best,
Mrs. A. H. Wooldridge.

MONONGAHELA NATIONAL BANK

Chartered May 1st, 1888

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A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

FRIENDSHIP

"Fame is the scentless sun-flower
With gaudy crown of gold,
But friendship is the breathing rose
With sweets in every fold."

"Friendship is the jewel whose luster the strong acids of poverty and misfortune cannot dim. It is a jewel that shines brightest in darkness."

Friendship is never really noble, ripe and mutual until on both sides it becomes unconsciously sacrificial. I mean this: A real friend bleeds for a real friend and never sees the blood.—Dr. J. H. Jowett.

There is no culture, no method of progress known to men, that is so rich and complete, as that which is ministered by a truly great friendship.—Phillip Brooks.

Do good to thy friend to keep him, to thine enemy to gain him.
—Benjamin Franklin.

Go often to the house of thy friend, for weeds soon choke up the unused path.
—Helen Keller.

"If you have a friend worth loving, love him,
Yes and let him know that you love him,
'Ere life's evening tinge his brow with sunset glow."

"Now is the time, ah friend, no longer wait to scatter loving smiles and words of cheer to those around, whose lives are now so dear. They may not meet you in the coming year. Now is the time."

My friend is one before whom I may be sincere. Before whom I may think aloud.
—Emerson.

What a great blessing is a friend with a breast so trusty thou mayst safely bury all thy secrets in it. Whose conscience thou mayst fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor and whose very looks give comfort to thee. —Seneca.

"I need a Friend Who knows me
So fully through and through,
He'll ne'er misjudge a motive
Nor let me try to do
More work than I can manage,
The work that is not mine,
Because of vain ambition
Or conscience drawn too fine."

"There is a friend that sticketh closer than a brother." Prov. 18:24.

"Have we learned to make Jesus the personal, every-day friend to whom we talk as we walk along life's way?"

Wouldst thou have a friend? Wouldst than know what friend is best? Have God thy friend! He passeth all the rest.
—J. Whitcomb Riley.

Love Him, and keep Him for thy Friend, who, when all go away, will not forsake thee, nor suffer thee to perish at last.
Thomas a Kempis.

To be called friends by our Master, to know Him as the Lover of our souls, to give Him entrance to our hearts, is to learn the meaning of living, and to experience the ecstasy of living.—Hugh Black.

"Ye are my friends if ye do whatsoever I command you"—John 15:14.

Friendship is always beautiful, but the friendship of disciples, based upon the law of affinity, and conditioned and consummated in Christ is peerless.
—G. Campbell Morgan.

S. S. 5:16. "Yea, He is altogether lovely. This is my beloved; and this is my friend."

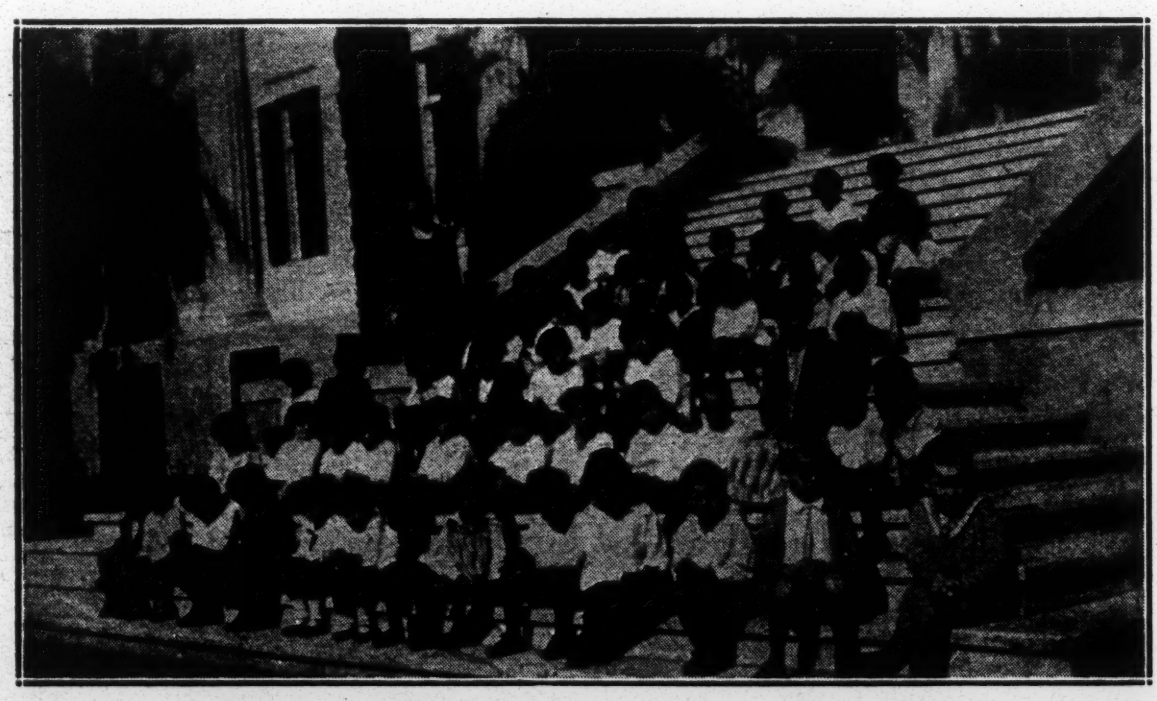
" 'He is my friend!' The words
Brought summer and the birds;
And all my winter-time
Thawed into running rhyme
And rippled into song,
Warm, tender, brave and strong."

"In fellowship with God we are kept and grow up into Him, with whom we live and walk and talk, and the stamp of His own blessed likeness will be increasingly impressed upon our faces and upon our characters."

Our Prayer:
"Lord Jesus make Thyself to me,
A living, bright reality;
More present to faith's vision keen,
Than clearest earthly object seen;
More dear, more intimately nigh
Than e'en the sweetest earthy tie."
—Mrs. Mary Porter Kyle, Monmouth, Ill.

MISSIONARY CHILDREN OF INDIA AND DR. SCOTT

"During the Annual Meeting of the Mission in October they have their meetings each day and have a Thank-Offering meeting with a special program."—See page 87.



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